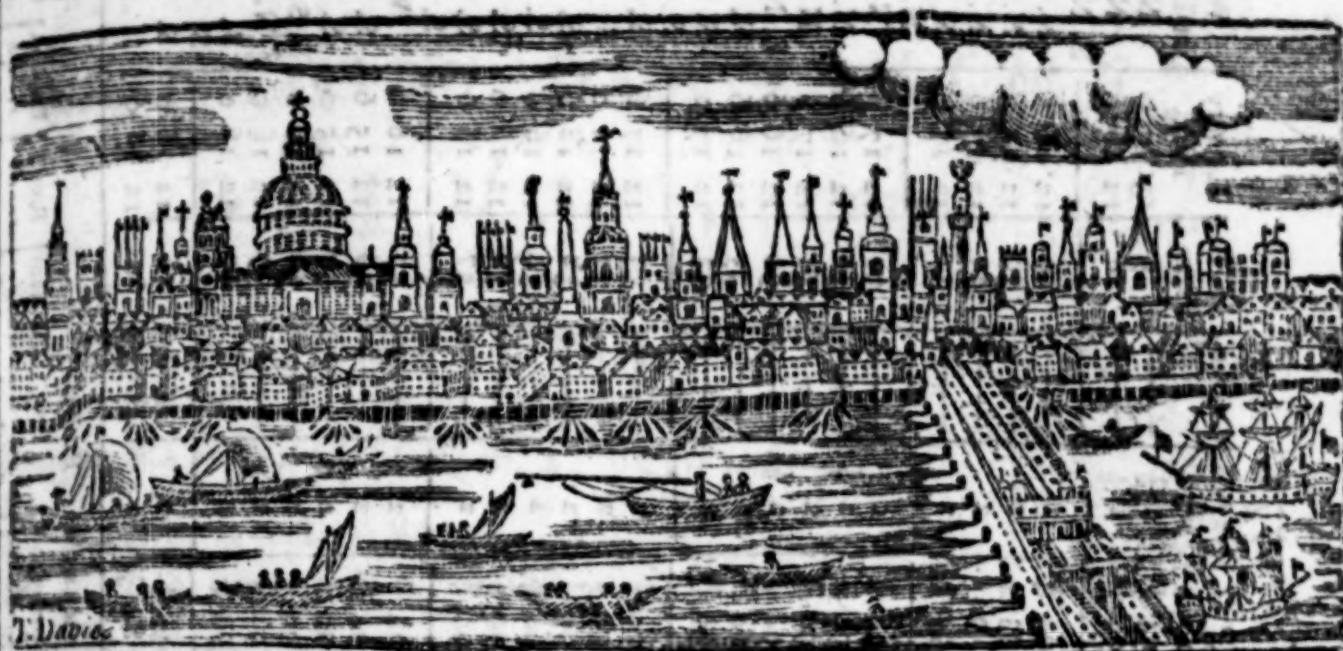


# The LONDON MAGAZINE:



Or, GENTLEMAN'S *Monthly Intelligencer*;

For JULY, 1772.

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1. An exact Likeness of Mr. BANKS, who lately went the Voyage round the World with Dr. SOLANDER.
2. A PICTURE of EUROPE for July, 1772.
3. And No. X. of NEW MUSIC.

LONDON: Printed for R. BALDWIN, at No. 47. in Pater-noster-Row; whom may be had complete Sets, from the Year 1732, to the present Time; ready bound and stitched, or any single Volume to complete Sets.

# PRICES OF STOCKS, &c. in JULY, 1772.

	Bank Stock	India Stock	Sou. Sea. Stock	Old S. Ann.	New S. S. Ann.	3 per C. Ind. An.	3 per C. reduced	3 per C. consol.	3 per C. B. 1726	3 per C. B. 1751.	3 per C. B. 1758	4 per C. 1762	Navy B. Disc.	Lo. An.	In. B. Prem.	Lottery Tick.	Wind at Deal	Weather
29	149	213		87	88		88	88				94	2		29	13 17 0	N.	Rain
30	149	213		87	88		88					94	2		28	12 16 6	N.	Cold
31																	N.	Cold
1	149	123		87	87		88	89				94	2		29	12 16 6	N.E.	Cold
2	147	219		87	87		87					93	2		30	12 15 6	N.E.	Cold
3	147	218		87	87		88					94	2		31	12 17 6	N.E.	Fair
4	148	218		87	87	84	88					94	2		31	12 17 0	N.E.	Fair
5	Sunday																N.E.	Fair
6		219		87	87	84	88					94	2		31	12 17 0	N.E.	Fair
7	148	219		87	87	84	88					94	2		30	12 16 6	N.E.	Hot
8	149	220				84	88					94	2		31	12 17 6	N.E.	Hot
9	149	221				84	88					94	2		30	12 16 6	N.E.	Hot
10	149	220		87	86	84	88					94	2		33	12 16 6	N.E.	Hot
11		220		87	87	84	88					94	2		33	12 17 0	N.W.	Hot
12	Sunday																N.W.	Hot
13		219		87	87		88					94	2		32	12 17 6	N.W.	Windy
14	149	219		87	87	84	88					94	2		33	12 17 0	N.W.	Dry
15	149	219		87	87	84	88					94	2		32	12 16 6	N.W.	Dry
16	149	220		87	87	84	88					94	2		34	12 16 0	N.W.	Dry
17	149	219		17	17	84	88					94	2		36	12 16 0	N.W.	Dry
18	149	2 9		87	87	84	88					94	2		37	12 16 6	N.W.	Dry
19	Sunday																N.W.	Thunder
20	149	219		87	87	84	88					94	2		37	12 16 0	N.W.	Rain
21	149	219		87	87	84	88				89	94	2		36	12 15 6	N.W.	Fair
22	149	220		88	88	84	89					94	2		37	12 15 0	N.W.	Fair
23	149			88	88	84	89					94	2		38	12 16 6	N.W.	Fair
24	149	220		88	88	84	89				89	94	2		39	12 16 0	N.E.	Rain
25	149	2 9				84	89					94	2		40	12 16 0	N.W.	Rain
26	Sunday																N.W.	Fair
27	149	219		87	86	84	89				90	94	2		40	12 16 0	N.W.	Fair
28	149	219		87	86	84	89					84	2		42	12 16 0	N.W.	Fair

## AVERAGE PRICES of GRAIN, by the Standard WINCHESTER Bushel.

	Wheat	Rye	Barley	Oats	Beans	Wheat	Rye	Barley	Oats	Beans
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
North Wales	5 11	4 10	2 11	1 8	3 11	5 6	3 10	2 8	1 3	3 7
Scotland	5 6	4 10	2 11	1 7	3 11	5 6	3 10	2 8	1 3	3 7

# T H E LONDON MAGAZINE:

For J U L Y, 1772.

## DEBATES OF A POLITICAL CLUB.

*Continued from Page 263.*



ON the 3d of April, a motion was made by Sir Harry Houghton, That the dissenting clergy be exempted from subscribing the thirty-nine articles of the church of England, as set forth in a printed case, which they delivered into the house. As this motion was considered by the opposers of the former petition of a body of the clergy (see our Magazine for February) as an obstinate and specious continuation of that business, the debate upon it was very warm, though short. Sir Harry Houghton accompanied his motion with a short speech, the purport of which was, that a divine and exclusive right belonged to man, as a free agent, to judge for himself in religious matters.

Sir Roger Newdigate stood up against the motion, and combated some of the arguments. He allowed, indeed, that he believed the only motives, which urged the dissenters to pray for a more extensive toleration, were such only as were highly laudable, and consistent with the wishes of good men. He granted also, that their case demanded further relief; but lamented the necessity there was for refusing it, because a total exemption from subscription would involve the church in confusion, and throw open her doors to new absurdities and irregularities. He did not doubt that the dissenters had tender consciences, and he felt for them; but the churchmen had tender consciences too, and it was his duty to feel for them too; that these, (the churchmen) besides being much more numerous than the dissenters, were equally respectable; that they would certainly take the

July, 1772.

alarm, and, as a superior body, claim a prior regard from the legislature. The dissenters, he said, by their conduct, resembled the boy in the fable, who thrust his hand into the fig-jar, and, by grasping too many, was unable to pull it out again. It was thus with the dissenters: they had grasped too much; instead of an application for a total exemption from subscription, they ought to have requested a mitigation of the statutes now in force. Besides, he observed, the strict meaning of the acts now unrepealed being either totally overlooked, with respect to the clergy, or at farthest but very little insisted on by the executive body, the proposed regulations were rendered totally unnecessary; for it was no hardship, either on the ministers or schoolmasters of the dissenting body, to subscribe the articles, to qualify them for commencing teachers, since such subscription by no means imposed an obligation to make them become teachers; that the proposed regulations would pave the way for the encrease of presbyterianism --- in all ages the avowed and resolute foe of monarchical government; and that, for these reasons, though no man was a warmer friend of political and religious freedom, he must give his voice against it on the present occasion, for he saw and dreaded the consequences.

Sir Roger Newdigate was answered by Mr. Montague, who observed, that he hoped to find a plea for the general principles of toleration unnecessary in the eighteenth century; that the argument adduced by the last gentleman for retaining subscription appeared to him absolute for taking it away, viz. the necessity that subjected government not to enforce the laws then unrepealed, for the severity of

the penalties argued for their repeal; that the security of freemen was too sacred to be trusted to the discretion of judges; that, however equitable this discretion might be found, still the dissenters were liable to prosecution through avariciousness or envy; that Dr. Dodderidge, a learned and pious man, who kept an academy in a town, which he had once the honour to represent, was persecuted by an illiberal action of this nature; and that, if the prosecution had been successful, not only he, but the youth of his academy, would have been injured in a great degree. He added, that the charges brought against the presbyterians for their connection with the wars of the last centuries were not founded upon equity; that they had just reasons for arming themselves against a tyrannical king; and that, even supposing they had at that time been misled by prejudices, it was unfair to tax the children with the sins of the fathers.

These arguments were seconded by the Hon. Mr. George Onslow, who said, that the present act of toleration did not merit that title; that the penalties enjoined in it were equally rigid with some punishments of the inquisition; and that, were they put in force, they would be equal to church persecution, which always encreased, instead of reducing the object of it. So well convinced was he (he added) of the propriety of granting relief in the matter of subscription, that, in a similar case, he would not hesitate to give his vote for extending of toleration even to Jews and papists, were they not by principle the determined foes of our constitution and country. Convinced therefore as he was, that the present application of the dissenters was founded solely upon liberty and conscience, he was for the motion.

It was urged by Constantine Phipps, that a variety of opinions in religion was the support of the church, as the same in politics was the support of government; and that, as hardly any two persons were strictly of the same opinion in religious matters, he was for a free and universal toleration; that an obedience to the laws of the realm was a sufficient test of principles, for that the man, who was a dutiful subject, would never be an undutiful

teacher; that the dissenters had always proved themselves a free, loyal, and dutiful body, and that, even when the second James had endeavoured to flatter them into an union with the papists, they treated the monarch with the utinost contempt; and that such well-tryed virtue merited a reward. This question, he said, was materially different from that introduced formerly by part of the clergy; that those, as members of the established church, were bound by every tie of honour and duty to obey its rules and laws; but that the dissenters were only praying to be disengaged from ties, which were foreign to their principles and institutions.

Lord Clare also replied to some of the arguments advanced by Sir Roger Newdigate; in particular, he made a comparison of England with France, in that instance where the penalties enacted by the religious statutes are suffered to lie dormant. He said, that if you interrogate a Frenchman concerning the cruelty of their laws against heretics, *i. e.* dissenters; he will desire you to consider, whether your own laws are not equally cruel. If you reply, that they are never enforced; nor are ours enforced, he will rejoin: while a man is a good subject, what has government to do with his faith? But as these indulgencies are merely discretionary, it is to be wished they were placed upon a more sure and determined footing.

Such were the arguments used in favour of this motion by the friends of it; and these were followed by speakers equally eloquent, and arguments equally powerful. But, as some of these had been used upon a former occasion, and were now only repeated, we will pass them over, and conclude this debate with the substance of Mr. Edmund Burke's speech.

This gentleman began by observing, that as he had the pleasure of seeing all parties tend to an agreement in the case then before them, he thought it his duty to endeavour to cement the union as soon as possible. There are two objections made (continues he) against granting the dissenters the desired toleration or exemption from subscription. First, such a step is represented as dangerous to the state and, secondly, it is held to be ruinous

nous to the church. If then I shew, that it is in neither of these points to be dreaded, I hope this measure will be unanimously embraced, and will come with infinitely more weight and authority into the world.

First, then, it is not dangerous to the state. If it were, who can persuade himself, that those wise and active ministers, whose business it is to watch over the interests of the community, and who have given this house such weighty reasons for believing, that they never slumber nor sleep, but constantly attend the helm; who, I say, can persuade himself, that, if the state were in the least danger, they would now be absent? The noble lord, who possesses and deserves so much the attention of the house, would certainly not have deserted his station, nor left the political vessel to be tossed and buffeted without a rudder, without a pilot, were the least storm to be apprehended. His eagle eyes would have foreseen and prevented the evil. But why do I say, that he would have watched over the public weal? He has not forgot his duty; he has appointed a deputy,\* who worthily supplies his place, and long, very long, may he enjoy his office: he is worthy of his employer. He now sits in Moses's chair, and officially expounds the law and the prophets. I hope, therefore, that the honourable gentleman, who opposed the motion, will allow, that the state can be in no jeopardy, as those, who have been found more infallible than the pope and his cardinals, have not been in the least alarmed.

Part the first being settled, I hope, to the satisfaction of the house, proceed we now to part the second, in which we will shew, that the church is not endangered by the motion. And here let me observe, that, as the law now stands, the dissenters are not obliged to sign but thirty-five articles and a half, which are not peculiar to the church of England. The distinctive doctrines of the Anglican church are contained in the articles, which they are not to sign. Hence the present mode of subscription enjoins the observance of the principles of the church of Geneva, and leaves out entirely what is peculiar to the church

of England. For what purpose then continues this absurd mode of subscription, which contributes rather to the propagation of presbyterianism than to the establishment of the national religion? The honourable gentleman, who opposed the motion, says, that the church was a respectable body, and that their satisfaction ought to be studied as much as that of the presbyterians. I own it; and it is for that reason I would abolish a subscription, which does the church more harm than good, as it only binds men to the observance of the tenets of Geneva, and exempts them from paying the least attention to the distinctive doctrines of the English church. The opposer of the question is willing to grant them a toleration to a certain extent, that is, as far as their tenets correspond with those of the church of England. But surely this is not sound logic; for the very principle of toleration is that you will tolerate, not those who agree with you in opinion, but those whose religious notions are totally different. For what merit is there, I beseech you, in tolerating your own doctrines? None at all. Christian charity consists in allowing others a latitude of opinion, in putting a restraint upon your own mind, and in not suffering the zeal of the Lord's house absolutely to eat you up. The dissenters do not desire to partake of the emoluments of the church. Their sole aim is to procure liberty of conscience. If you do not grant this indulgence, you in effect say, Gentlemen, you shall say grace in our way, but you shall not taste a morsel of our meat. Can such an absurd, such a partial institution, be deemed a toleration? It is impossible; and I therefore hope, that the house will be unanimous in granting the request of the dissenters in its fullest extent.

These are the principal arguments of Mr. Burke's speech, of which Sir George Saville testified his hearty approbation. This was followed by a short speech by Sir William Dolben, in which he informed the house, that he could not conceive what the motion meant, unless it was to root out the Christian religion entirely from the nation; that the first of the articles taught us there was but one God, but he

he feared some of the supporters of this wicked motion said in their hearts there was no God. This speech was answered only by a smile round the house; and the question being put, all the house, except Sir Roger Newdigate and Sir William Dolben, were unanimous for the motion. A bill was accordingly ordered in for that purpose.

These are the chief particulars of the first debate on this interesting subject; on which, perhaps, we cannot bestow a finer eulogy, than that the friends of it defended it with a manly and becoming spirit, while its opposers combated it with a warmth that was indecent. As friends to a free and candid religion and toleration, we find ourselves warmly interested in every circumstance that throws new light upon them, and in every friend who defends them. Actuated by these motives, we cannot close this business without reciting a few particulars of the debate previous to the second reading of the above bill; and, if we have deviated a little from our usual brevity, our readers will easily excuse us, when we remind them, that we are doing justice to the friends of religious freedom, and that posterity will look into these records for the sentiments and conduct of their forefathers.

A few days after the above debate, Sir Harry Houghton moved for the second reading of the bill, which was opposed by Sir William Dolben, who said, that though he had the highest respect as he ought, and as they deserved, for the gentlemen who originally moved and seconded this affair, yet he could not but give it all the opposition in his power, as he thought the contents of the bill did not answer its title; that the bill professed to give relief to such as dissented from the church of England, according to the original meaning of these words when the 39 articles were framed, that is, to such as differed from it in their opinion of ceremonies and forms, but agreed with it in the grand articles of religion; that the first dissenters admitted the divinity of Christ; that he apprehended many of the present dissenters denied it; that therefore they were now going to relieve not the dissenters against whom the penal laws so much

complained of were framed, but a new body of men whom they, or at least the law, knew not of; that such an unlimited toleration as was now contended for, would introduce confusion and distraction into the state; that he was as strongly as any man for a reasonable toleration, but that this was extravagant; that, like St. John, who left it as a precept, "little children love one another," he approved of charity; but that, like the same apostle who coming to bathe himself, and finding there a heretick who denied the divinity of Christ, returned upon his steps, he would have no communication with such a heretick; that the dissenters had complained of no grievance, or brought no petition; that they were going to redress grievances, of whose existence they had no proof; that they had not, as they ought, excepted against any particular articles; that the undefined and unlimited toleration now proposed would not exclude from among the dissenters, such heretick as he had mentioned, who acknowledged the bible as the rule of their faith, and yet denied the divinity of Christ.

Sir Harry Houghton said, in answer to this, that the present bill studiously avoided the mention of any doctrine, for fear of giving any offence, or of occasioning disputes.

Mr. Montague also said, that the story alluded to, of St. John's flying from the heretic so precipitately, was rather apocryphal.

Sir Roger Newdigate and Sir Walter Bagott exerted themselves with great zeal on the contrary side; and were eloquent and plausible, though not convincing. But it appeared that Sir Roger had not yet digested the insult with which his friend Dr. Nowell had lately been treated; for he introduced into his speech a very pathetic exclamation relative to a vote of thanks for his sermon being expunged from their journals. Sir Roger also again laid hold of an opportunity of testifying his profound reverence for the memory of King Charles the first, whom he styled *the only canonized saint of the church of England*; which occasioned an universal laughter throughout the house; and Mr. Dyson having read an extract from a letter of Mr. Locke to Limborch, in support of what he

he had advanced of the present bill, Sir Roger endeavoured to weaken the authority of *Locke*, by hinting his suspicions, that that great philosopher was probably a *presbyterian* and that his doctrine of toleration appeared to be the work of a speculative man, who knew but little of the world.

Here Mr. Montague interposed, and said, that *Locke's* doctrine of toleration, mentioned by Sir Rogar Newdigate as the work of a speculative man, was such as he would much more readily subscribe than any set of articles that he had ever read; that he was glad the dissenters did not except against any doctrine, but proceeded upon the large and comprehensive plan of Mr. *Locke*, of being exempted from acknowledging any other rule of faith but the scriptures. Sir Roger Newdigate replied, that he entirely approved of Mr. *Locke's* letter on toleration, which he thought the most excellent piece of reasoning he had ever read; but that he thought it too pure a system to suit the depravity of man; that the religion of every country bore the colour and complexion of its civil government; that in a monarchy it was monarchical, and in a republic republican, and that he was for preserving our present establishment, and for preventing the dissenters from giving it any shock, by being indulged with privileges superior to those of the church, especially as they were already on a much better footing in several respects, particularly in being empowered to elect their own ministers. Sir W. Meredith made several observations on what fell from Sir R. Newdigate, and said, that the cruelty and inefficacy of the penal laws were alone a sufficient argument for passing the bill; that they had on their table the case of Mrs. Fenning, who, in pursuance of these laws, was in danger of losing all her property; that this single case was a sufficient confutation of the assertion, that it was not in the heart of man to put these penal laws in execution; that he would never cease till he procured the same liberty of conscience to the church as was now to be granted to the dissenters; that it was said it was not just to impose the same restrictions on the dissenters as on the churchmen, because the former did not

enjoy, nor mean to enjoy the emoluments of the church; that thus they thought themselves justified in fettering the consciences of men, because they allowed them emoluments; that such men, as they thus invited into the church, were the very thieves and robbers that were driven out of the temple; that he hoped the same liberal spirit which now influenced the house would operate in another session to the advantage of the church.

Sir R. Newdigate observed, in answer to this, that the present bill made no mention of the penal statutes, to the abolition of which he was not very averse; that the case of Mrs. Fenning, which was very hard, was that of a papist, and that none had yet ever proposed to repeal the penal laws against that sect of Christians.

Mr. Constantine Phipps spoke very forcibly in defence of the bill; and urged, that it was in the highest degree dishonourable to the church of England, to suppose that its foundations were so weak, that it could not be supported without obliging even the dissenters to subscribe the articles.

Sir Harry Houghton, at the end of his speech, which closed the debate, read several extracts from Bishop Warburton, in defence of toleration; and particularly the following: "If any good use can be made of what has been said, it will be chiefly promoted by those reverend men, who, in honour of the church which they serve, and in gratitude to the state by which they are protected, will make it their first care to support that most just of all public laws, the *law of toleration*: which, how long soever obstructed in its passage to us, and how late soever arrived among us, is certainly of *divine original*. Nor will such men ever venture to refine upon it (which will always be to weaken it) by idle distinctions between the *letter* and the *spirit* of the law.---In a word, the church in which religious liberty is cordially entertained, and zealously supported, may be truly called Christian: for if the *mark of the beast* be persecution, as the sacred volumes decypher it, well may we put toleration as the seal of the living God."

Besides those gentlemen we have mentioned, Sir George Saville, Sir Joseph Mawbey, Mr. Burke, Mr. Corn-

Cornwall, Mr. Sawbridge, &c. were strenuous supporters of the bill, which was now read a second time, and afterwards passed the house\*.

On the 7th of April Mr. Charles Fox made a motion for the repeal of the Marriage Act now in force, and for substituting a new act in its room. The debate on this motion was short, but very spirited; and though it was opposed by Lord North, Mr. Burke, and other principal speakers, Mr. Fox carried it by the weight of a lively and sensible argumentation, 62 to 61. In its second stage it was not so successful. When the committee gave in their report of the bill, a powerful opposition arose against it. So many new clauses were adopted in it, and the whole was drawn up with so free and liberal a spirit, that it disgusted several of the members; and Mr. Ongley in particular said, that it contained but one clause that was not

highly exceptionable, and that was the clause which rendered all marriages, that had in consequence of elopements been already celebrated in Scotland, valid. He added, that he had no objection to this part; and that whenever a bill for this purpose was brought in, he would support it, though he thought such marriages illegal, as evident evasions of the marriage act; that there was but a single decision yet in favour of such marriages, but that a single decision did not constitute law; and that it was therefore his opinion they should be declared not valid, for the future, by a positive act. No reply was made to this by Mr. Fox or his friends; and the question being called for, the bill was thrown out, by an inconsiderable majority, owing in a great degree to the unaccountable indolence of those men who brought it into the house.

\* This bill, contrary to the wishes of moderate men, was afterwards rejected in the upper house, on a division of 102 against 27.

## A PICTURE of EUROPE for July, 1772.

Illustrated with an ENGRAVING.

A CHINESE and a POLITICIAN.

*Chinese.* AND so you tell me that your colours are faithful, and that you paint from the life.

*Pol.* My colours are faithful, I paint from the life, and my engraver does justice to my design. Look at it.

*Chinese.* What an assemblage of groupes, attitudes, and drapery! But what do they mean? I do not understand it. Who is the old man in the middle? And who is the lady in furs? And who are the peepers? And who is the man that lies asleep?

*Pol.* Patience, patience, good Chinese; you will outrun me else. One question at a time will be sufficient.

*Chinese.* I ought to have thought so. You shall tell your story in your own way. What, then, are these three people doing, who seem so attentive to the paper before them? Or rather, first, who are these three people?

*Pol.* Crowned heads: an emperor, an empress, and a king. The first, a prince over princes, is a young man of the most refined qualities:

bred under a prudent and ambitious mother, his thoughts are pointed to dominion, and his cabinet is filled with old counsellors.

*Chinese.* Ay—and the old man in the middle, who is he?

*Pol.* You see by his dress that he is a warrior. Doubtless you have heard of the philosopher, the poet, the politician, the hero, the Prussian eagle, Frederick?

*Chinese.* Oh, frequently.

*Pol.* That's he—the man who has performed more miracles than St. Roch; who, originally a subsidary elector, cooped up in the narrow circle of a humble electorate, from province by province from his neighbours, and city by city, till he acquired a wide extent of territory, made some of the kings of Europe tremble, and set them all at defiance. True to his darling passion, the love of plunder and power, he is plundering, and will plunder to the last, you now see him dividing a kingdom in the sixtieth year of his age.

*Chinese.* He has lived too long. Inform me now who the lady is, who is wrapped in furs—But she is an empress, you say?

*Pol.* She is indeed an empress. Seated upon a throne which commands a considerable part of Europe, and one half of the Asiatic world, she seems to have been born for a sceptre, and to carry into execution those immense designs which were planned by Peter the Great.

*Chinese.* Prodigious!—No doubt, then, she is at present engaged in some important business?

*Pol.* She is. In conjunction with the two other august personages, she is dividing a kingdom.

*Chinese.* Oh, I understand you:—Some kingdom which is their right by cession?

*Pol.* No.

*Chinese.* By hereditary rights then?

*Pol.* No.

*Chinese.* Perhaps then by legacy?

*Pol.* Not at all. An extensive, beautiful, and fertile kingdom lay contiguous to their several dominions; and, conceiving a great inclination to make it their own, they are now taking it.

*Chinese.* Bless me! Is the right of kingdoms in Europe then so indeterminate, that when a potentate covets an extensive, beautiful, and fertile kingdom, he can take possession of it without opposition?

*Pol.* The fate of Poland (for you see it is the map of Poland which lies before them) has been singular. Weakened and torn asunder by the most cruel of all wars, the contests of her own children; other powers, under pretence of assisting her, and affwagging the storm, entered her dominions, and made the ravage still more dreadful. That imperial lady in the furs, and the emperor of Turkey, became very conspicuous in the quarrel, and at length they declared war against each other.

*Chinese.* I am impatient to hear how it ended.

*Pol.* It is not ended yet, but you shall hear. The arms of the empress were successful; for the rough inhabitants of mountains and wilds found it easy to subdue men who were debauched by luxury and women. The opposition to her arms in Poland

July, 1772.

was consequently weakened, and she judged it prudent to embrace the opportunity of adding part of it to her own dominions.

*Chinese.* But did her neighbours permit her?

*Pol.* O she was sensible they would not, and therefore gave them a sop. Prussia was the most formidable, because he was the most rapacious, and the most politic. She invited him to partake of the plunder, and silenced him.

*Chinese.* Good—and they two—

*Pol.* Have patience. Prussia had as good reasons to be fearful of his neighbours envy as the empress had. He therefore invited the emperor of Germany to partake of the plunder, and silenced him; and, by silencing him, he silenced all—for the three confederate powers were more than equal to all the rest of the continent.

*Chinese.* How strong and secret the links are, which compose the great chain of political events!—The advantages which accrue to the respective powers from these new acquisitions are, no doubt, very considerable?

*Pol.* They are.—The empress will accomplish the only point which was wanting to make her the first power in Christendom, viz. a safe footing in Europe. The king of Prussia will get food for his numerous standing army; and the emperor will be able to settle a new principality on a needy relation of his, a young Austrian prince.

*Chinese.* Splendid advantages indeed! But how were these transactions regarded by the rest of Europe? Did the Grand Turk make no opposition?

*Pol.* He durst not. In case of his murmuring, the august allies threatened to drive him out of Europe. And, to make his obedience more secure, a congress was patched up, which deprived him of his arms while they were dividing the spoils—a circumstance by which they debarr'd him from action, and, in fact, bound him fast in chains, in which he still remains.—Look at him.

*Chinese.* Where?

*Pol.* In the corner there—that old man, with the beard and the turban.

U u

*Chinese.*

*Chinese.* Bless me! so he is. Then the standard of Mahomet is humbled. But are the Poles themselves reconciled to this revolution?

*Pol.* Have they not been modaling enough already? The case stands thus--- you have heard the fable of the ass and his panniers. Crushed almost to pieces by his burthen, he was urged by his master to hasten his pace lest they should be overtaken and carried away by the enemy. It is indifferent to me (exclaimed the wretched animal) whither I shall go, or who will be my masters: own me who will, they cannot load me heavier than you do. --- So it is with the Poles. Reign over them who will, it is impossible they can be more miserable than they have been for several years: they may be better, but they can never be worse.

*Chinese.* But they have a king. What must become of him?

*Pol.* A province will be allotted for him, where, unvexed with revenues, pomp, or armies, his sole business will be, to cultivate philosophy. Since the day he mounted the throne, he has enjoyed no right of a king except the name. Without power, dignity, or wealth, he lost his freedom, his subjects trampled upon him, and tied his hands behind him.

*Chinese.* Is that he, then, sitting upon the stool?

*Pol.* The same---in that humiliating posture waiting the determination of the allied powers.

*Chinese.* Unhappy monarch! how dejected he looks!

*Pol.* He has reason. A man of sorrows and of pains, he has been long wooed to cold adversity; and though they gave him a crown, it was deeply beset with thorns.

*Chinese.* By the stately port of these two personages behind the rest, and their seeming attachment, they ought to be brothers. Who are they, and what are they about?

*Pol.* The two heads of the proud family of Bourbon, France, and Spain. You will easily conceive, that it was the business of the three united powers, whom you see there busied in the partition, to keep their design as secret as possible.

*Chinese.* Undoubtedly.

*Pol.* Secret as they were, however,

the Bourbons (who have spies in all places) got notice of it, and are now, you see, taking a peep over their shoulders.

*Chinese.* And what must be the consequence?

*Pol.* The usual consequence must follow. They must be bribed from interfering. Money, or the cession of a city or a province, will do the business effectually.

*Chinese.* I understand you. But were they the only persons who had previous intelligence?

*Pol.* They were the only persons. The rest were either too weak, too idle, or asleep. You see that personage to whom the Frenchman points in derision?

*Chinese.* I have observed him a long while, and am puzzled to know who he can be, who can sleep so soundly while such great things are going forwards. Pray inform me who he is.

*Pol.* Can you keep a secret?

*Chinese.* Yes.

*Pol.* Your ear then, for I must whisper it.--- 'Tis . . . . .

*Chinese.* Bless me! what! . . . . .

*Pol.* The same--- the best-natured man in the world.

*Chinese.* I have heard so --- But surely, surely, when a man's dearest interests are at stake, he ought to keep his eyes open?

*Pol.* True --- but --- but--- . . . . .

*Chinese.* Indeed! You astonish me. But he has ambassadors in the several foreign courts, whose only business it is to be watchful, and to transmit intelligence home?

*Pol.* Yes, but they glory in imitating their master --- they SLEEP too.--- They are known abroad by the name of the SLEEPY BULL DOGS.

*Chinese.* You astonish me! --- But he must get intelligence through some channel; for without it, it is impossible his government could exist?

*Pol.* O yes --- he gets the first intelligence of all great events by the public news-papers. --- And even then, it is very difficult to wake him.

*Chinese.* He is then very heavy in his sleep?

*Pol.* O he is always very, very HEAVY.

*Chinese.* But when he sleeps so soundly, do not his neighbours take advantages of him?

*Pol.* Frequently. They are continually picking his pockets. The year before last they stole a whole island from him, unruddered his vessels, and covered his flag with every mark of disgrace.

*Chinese.* Insolent!

*Pol.* Soon after an open capture was made of one of his ships in the bay of Cadiz, and all the men imprisoned --- in the midst of profound peace.

*Chinese.* What an unjustifiable action!

*Pol.* Immediately again an absolute edict is issued out by the Spaniard, that all his vessels do quit the ports of Spain precipitately, without further notice; contrary to the laws of commerce, of peace, and of nations.

*Chinese.* Most insufferably provoking!

*Pol.* Very lately a weak and puny northern king --- But I am tired of giving instances. --- All these, and more, the news-papers give him intelligence of; for after they have united all their clamorous throats, and making the kingdom ring from side to side, they perhaps at length awake him.

*Chinese.* Ay, but when he wakes,

he wakes in thunder? The lion is then roused?

*Pol.* Not at all. Meek, mild, and peaceful, he opens his fire-less eye, and shakes his soft ears, like an innocent lamb, or a sheep. No thunder roars, no ocean raves, no rampant lion rises in his rage: all is gentle, motionless, and inanimate, like a bishop at his prayers, or like an evening landscape upon canvass.

*Chinese.* You amaze me! --- Does he suffer them, then, to go unpunished?

*Pol.* Yes. Bless me! did I not tell you that he was the best-natured man in the world?

*Chinese.* You did so. But are his interests much affected by his present sleeping?

*Pol.* Very much. Do you not see how the balance of power in the back-ground of my picture stands?

*Chinese.* Unequal enough.

*Pol.* Ay, up to the very beam. Why it is so, I shall explain to you in our next conversation.

*Chinese.* When will that be?

*Pol.* When I have finished my picture of a privy council --- a strange piece, full of strange characters, and strange incidents.

*Chinese.* Till then adieu, Politician.

*Pol.* Good Chinese, adieu!

## THE BRITISH THEATRE.

ON the 29th of last month, a new Comedy, called THE NABOB, written by Mr. FOOTE, appeared at that gentleman's theatre in the Haymarket. The characters are as follow.

Matthew Mite,	}	Mr. Foote.
(the Nabob)		Mr. Gentleman.
John Oldham,	}	Mr. Bransby.
Oldham, (a Merchant)		Mr. Weston.
Porter,	}	Mr. Baddeley.
(the Nabob's)		Mr. Parsons.
Mayor of the Borough	}	Mr. Ward.
of Bribe'em,		Mess. Lloyd and Smith.
from Almack's,	}	Mr. Davis.
Quarriers,		Mr. Weston.
Secretary to the Society,	}	Mr. Groves.
and Patty,		

Moses Mendosa, and	}	Mess. Jacobs and
Nathan Bensfaddi,		Castle.
Lady Oldham,	}	Mrs. Egerton.
Sophy,		Miss Ambrose.
Match'em,		Mrs. Gardner.

The following are the principal incidents of the fable. --- The first act opens with a dialogue between Sir John Oldham and his lady, the former of whom holds in his hand a letter he has just received from the Nabob, but which his lady (a woman of a violent and resolute spirit) will not permit him to read, because the Nabob endeavoured to supplant him in a borough, which had been represented by his ancestors for many ages. This contest is decided by the arrival of Mr. Oldham, (a man of sense and worth) Sir John's brother, who obtains leave to read it to them. It contains several propositions for

the benefit of the family, but couched so affectedly in the jargon of oriental language, that some of them are at a loss to understand it. Mention is made of his marrying their daughter Sophy, five lacks of rupees, a settlement of a jaghire, &c. and a promise is made of providing for their sons, by making them *supercargoes*, *ships-husbands*, &c. and for their daughters, by transporting them to the East-Indies to get them husbands. These proposals serve but to encrease the fury of Lady Oldham, and she tears the letter to pieces. On Mr. Oldham's informing her, however, that the letter made also some mention of 10,000*l.* which had been advanced by the Nabob for Sir John's use, the lady becomes more cool; for it appeared, that the person they had employed to borrow the money for them had applied to the Nabob for it without their knowledge. As they were now in his power, the lady proposes to wait upon him herself, to soften him; but Mr. Oldham takes the task upon himself. In the mean time, the parents go out, to make room for their daughter Sophy, whom Mr. Oldham is to question concerning the degree of favour the Nabob holds in her affections. Finding this to be very inconsiderable, he asks her if she has not some partiality for his son: she blushes an affirmative, and the merchant leaves her with an assurance that he will not betray her confidence.

The next scene shifts to the Nabob's house, and discovers Janus, the porter, lounging in his box, in conversation with a brother-servant out of place. This scene is a group of admirable touches, which continually

recommend themselves by a close resemblance to real life. The importance and insolence of a great man's porter are faithfully exhibited in the character of Janus, who affects to know all visitors by the manner of their knocking, and treats them accordingly. One of these is a director from Leadenhall-street, whom the porter treats with the utmost contempt.\* Another is a well-known knight, who is introduced here as an intruder, by the name of Sir Timothy Tallboy.† Mr. Oldham at last arrives, and, by bribing the porter with two guineas, is admitted into a room to wait till the Nabob's levee is full. This concludes the first act.

The second act discovers the Nabob sitting at a table in his gambling-dress, the silk night-gown, straw bonnet, &c. which the virtuous gentlemen of Almack's use when at play. The table is covered with dice, and the several other implements of polite gambling, and a waiter from Almack's attends to teach him the profound art of throwing the dice with a grace. This done, a short scene ensues, between the Nabob and Mrs. Match'em, a lady profoundly skilled in the profession of a bawd, and the knowledge of the town; after which the Nabob retires to dress for his levee.

The next scene discovers the levee. Two Jews, who are the Nabob's agents in the city, have the first audience, and, after some characteristic dialogue, they are ordered to sell out to-morrow, to reduce the stocks to two and a half, and to purchase certain estate for the Nabob, because he is resolved to extend his territorial acquisitions in England.—The next who come forward are the fa-

\* A pointed and judicious satire on the ill-regulated laws and conduct of a certain great trading company, who depute servants and officers in their foreign settlements, armed with such unlimited powers, that they sacrifice their inferiors abroad to their tyranny and rapine, and on their return home treat those masters who raised them to power and wealth, with the most extravagant insolence and pride.

† This personage is Sir T. R. the long knight of Chelsea. The incident he is pointed at happened some time ago at Lord B——ke's, whose company the knight affected to be very fond of, even to ill-manners, which forced his lordship at last to give orders to the porter not to admit him. He eluded the porter's vigilance however, three times by artifice: the first time, by pretending to enquire after his favourite lap-dog in the house; the second time, by paying a visit to the parrot; and the third time, by a pretence of setting his watch by the house-clock: at which seasons he obtruded his unwelcome visits upon his lordship in his study, and was always received with contempt and disgust.

mous Christian club, of the borough of Bribe'em, (Shoreham) who afford much pointed satire and entertainment: Their business is to make a bargain for their borough, which is struck at 5000l. — Mr. Oldham next comes forward, and informs the Nabob, that his offers of marriage to Sophy are rejected, which is heard with surprise by the astonished Nabob. He tells the merchant, therefore, that he must have it from Sir John's own mouth, and that he will visit him at his own house for that purpose, after he has waited upon the Antiquarian society with some curiosities he has collected abroad. This ends the second act.

The third commences with a scene, where the venerable society of Antiquaries is assembled upon business. The minutes of their last meeting, containing a list of ridiculous articles,\* are read over; when the Nabob enters, preceded by some black servants, each bearing one of the curiosities in his hand. The Nabob makes a speech, as is customary, on the occasion, the subject of which is Whittington and his cat, which he discusses so learnedly, that he receives the unanimous thanks of the society, and is received as a member. While he is preparing to leave this place, he is accosted by Phil Putty, a glazier, by whom we understand, that he and the Nabob were formerly school-fellows at Christ's hospital, and had played many pranks in each other's company; that the Nabob is a cheesemonger's son,† and was sent abroad for bad behaviour, with many other things, all which the Nabob affects not to understand, and leaves the room abruptly.

The Nabob now pays his promised visit to the Oldham family, who are all met for his reception, and Sir John informs him, that the treaty of marriage is at an end. Enraged by this disappointment, he calls in his attorney, who, producing Sir John's bond for 10,000l. lent him by

the Nabob, lays an execution on the house and furniture. Much confusion now ensues in the family, till Mr. Oldham, seeing things thus far advanced, takes a bill out of his pocket equal to the value of that sum, exchanges it for the bond, and the Nabob is dismissed with disappointment and rage. Mr. Oldham then proposes his son for Sophy, which is relished by both parties, and concludes the piece.

Such is the fable of this piece, which recommends itself to the attention, by a continual appeal to the heart rather than to the passions. We are seldom dazzled with abrupt flashes of wit, as in some of Mr. Foote's other pieces; but we are always pleased with the pointedness and precision of the morality. There is a propriety in this, which ought to be noticed; for, as the object of the satire is in a high degree of a public nature, it was perhaps more necessary to be serious than to be ludicrous: and, while we applaud the author for his public zeal, we are glad to find, that he has desisted from exposing characters that are merely local, and whose ridicule or foibles are confined to the narrow circle of private and domestic life.

Were we, on the other hand, inclined to be critical or peevish, we could point out several things, which lie open to censure; but we are always in good humour with Mr. Foote. Besides, he has declared, that he never writes a piece to stand the test of critical disquisition — to be squared by the formal rules of Aristotle, or the stiffer refinements of his commentators and scholiasts. Do you ask him, then, his reasons for crowding his scene, as he sometimes does, with characters who have but little connexion with it? He will tell you, that his plots are invented for his characters, not his characters for his plots. More ambitious of present than of future fame, unawed by critics, and unshackled

\* The vanity and the avarice of the little manager of Drury-Lane theatre are aptly ridiculed in this part: the former, by a medal of Shakespeare cut out of the holly-tree at Stratford, and the latter by a Queen Anne's farthing, both which are here said to have presented to the society as the ne plus ultra of munificence.

† This circumstance points out, that the character of Sir Matthew Mite is formed of a complex idea, and that two important personages are included in it. The jaghire, and a thousand other circumstances, point out a certain lord; while a certain general is well marked by the cheesemonger's son, and the name.

unshackled by art, he has created a little comic world of his own, of which he is the light and life, which lives through him, and with him must expire. *Laughter* is all the public require of Mr. Foote, and *laughter* he gives them. Always humorous, always irregular, if the judicious cannot always commend him, they must laugh with him. Few of his pieces will be amusing to posterity; because his principal characters are supported by his own powers: but they will be plundered of their richness by the hungry wits of future times, and their beauties blended with their own dross.

These remarks will be a sufficient apology for our having said so little of this new comedy. Suffice it to say, that we are well pleased with it, and that we will lock up all our critical thunder for the operations of the winter campaign.

LETTERS from a Gentleman on his TRAVELS, &c.

LETTER V.

To A — G —, Esq.

Orleans, August.

I Proceed, my dear G. to give you some account of the visit I mentioned in my last. No one thing remarkable happened; but a stranger is struck with the smallest differences in manners and usages, and I know you expect I should take notice of the most minute, as well as of more important matters.

We were carried through a pretty large room, which in England we should call the hall, into the drawing-room, or *salle de compagnie*, where eight or ten persons were already assembled.

The mistress of the house was seated at the further end of the apartment, at one side of the chimney. The others in two rows of *fauteuils*\*, which were placed on each side, as if to receive the benefit of the fire. I take notice of this order, not to insinuate that it is different from what may be in fashion in England; but, because it led me to observe, after I was sat down, that both my companion and myself had made our obeisance at too great, and at what I suppose would

appear, an absurd distance, from the persons to whom it was directed. I remarked of those Frenchmen, who arrived after us, that each of them, without making any inclination at his entering the room, and without seeming to see any of the rest of the company, walked up to the middle of the circle, close to the mistress of the house; so near indeed, as to be able to kiss her hands, which some of them did. He then, and not till then, made his bows and compliments, and afterwards retired to take his place towards the outside of the assembly, paying his respects particularly to every person present, before he sat down. The poor awkward Englishmen had made their reverence to the lady, at the respectful distance of at least half the length of the room, and had made one general bow serve all the rest of the circle.

The whole company were in full dress. The men, who were on foot, as well as those who had come in carriages, being what they call *chapeaux bas*.† This custom I had already observed in the streets of Paris, and I am told they adhere to it even in the worst weather, and in the middle of winter.

We were soon set down to cards, for which a number of tables stood prepared. The games were piquet; *brehan*, which seems to be a species of brag, and is played by three or by five; and whist, which is most generally in fashion.

It was my fortune to make the party, at this last, of one of the richest *bourgeoises*‡ of the town, her daughter, and an old officer, who wore the cross of *Saint Louis*.

We played for twelve *sols*† a fish. The women, I was told, of this place, seldom or never play higher.

I found no difficulty to make myself understood, with regard to the game, the French having adopted a great number of our phrases.

My party were all frankness and affability; and you know how apt I am to catch, like electrical fire, the tone of the company in which I happen to be placed. By this means we seemed as well acquainted, before supper was served up, as if we had known

\* Easy chairs.

† Without hats.

‡ Citizens Wives.

• About six-pence.

known one another a twelve-month. The intervals of play were filled up with a thousand questions, which I made shift to answer to their seeming satisfaction. With some of them, indeed, I was not a little surprised: such, for instance, as "whether we had any woods in England?" "Whether there was a great number of coaches at London?" and others of the same stamp. But I endeavoured to conceal my astonishment, and replied to them all with as much patience and civility as possible.

When we were called to supper, the mistress of the house walked out first, handed by a young gentleman from Paris. The other ladies followed, each conducted by the gentleman who happened to stand nearest her, or who chose to offer her his arm. With such attention was this ceremony observed, that one would be apt to think it impossible a French woman could pass from one apartment into another without assistance. I followed the general example, and supported the old lady who had been my partner.

It was not without surprize that I found we were to sup in the room through which we had passed, on our first entry into the house. What I had considered as the hall, is here dignified with the title of the *salle à manger*. And rooms nearly of the same description are, they tell me, generally used as eating-parlours, all over the country of France.

The master of the entertainment, and his wife, took their places, neither at the head of the table, nor at the bottom, but the one on one side, and the other on t'other, near about the middle of it.

The number of men and women present was pretty nigh equal, and care was taken to divide the ladies.

The men naturally placed themselves by those ladies whom they had just come from the other room; so that I did not part from my company. Our familiarity was greatly improved during the time of supper. I overheard one of the ladies remarking to a person who sat near her, that *pour un Anglais*, I was really *très aimable*.

Nothing seems more uncouth or more vulgar, upon one's first arrival in France, than to find that every

man is obliged to furnish himself with a knife to cut his victuals. I observed that in the inns on the road to Paris they seldom laid any upon your table unless asked to do so: and then they were so bad as hardly to be of any service. The first Frenchman I had any conversation with, informed me that every man in France, from the king to the cobbler, carried a large folding-knife in his pocket, and produced it when occasion called. And that if I meant to travel, or to reside any time in this country, I should find it an instrument of indispensable necessity. I perceived he was in the right, and have provided myself accordingly. But I mention this circumstance now, because I find the same custom takes place in private families. The houses of the lower and middling ranks of people are not better furnished, in this respect, than the inns; and even at the entertainment I am speaking of, which was however uncommonly elegant, I remarked, that several of the company preferred their trusty pocket companions to those knives that were provided for their use by the family. With this knife too they make no scruple of helping you to whatever you ask, even without giving themselves the trouble to wipe it.

I mentioned this custom, with marks of disgust, to the *chevalier*, at the inn, whom I have formerly spoken of. He said, that the vulgarity of it did not strike him so strongly; that the trouble of carrying a knife in one's pocket was not very great; that I should have observed, that they never put their knife to their mouths; and that, consequently, it might be used for every purpose, without any indelicacy. He added, that we still retained a custom in England, which was infinitely more barbarous and disgusting; that was, drinking out of the same cup. This practice, he said, was not only highly indelicate, but sometimes really attended with disagreeable consequences.

This last argument put an end to my declamations upon cleanliness; and I must confess that the custom, which universally prevails in France, of giving each person a different glass, seems as reasonable as giving him a different knife, or fork, or plate. It is extremely convenient and agreeable, and deserves to be adopted by us.

Another

Another practice of equal convenience is the placing of a bottle of wine and a bottle of water upon the table, between every two persons, that they may have it in their power to drink, when, and how, they please. And, since I have got into the humour of enumerating *minutiae*, I must also add, that, in these cases, it seems a fixed point in French good-manners, never to drink yourself, without offering to pour one for the person who sits next you.

We drank no healths, and no toasts were given. Drinking healths, now a-days, is in this country accounted extreme vulgarity. The wine drank in the time of supper was Burgundy. Along with the desert, were presented sweet wines, and *vins de liqueurs*, of which most of the guests drank one or two glasses.

The most remarkable thing about the entertainment was the magnificence of the desert, which, according to all my English ideas of propriety, was out of all proportion to the other parts.

But I will not tire you out by entering into more particulars. Suffice it to say that the supper lasted, upon the whole, about an hour and a half, though no wine was drank after it, neither the cloth nor the desert being removed.

We returned into the drawing-room, where the whole company, seated round a large table, played at *vingt et un* till one o'clock.

I was, after all, well pleased with this visit, principally because it is likely to procure me an opportunity of seeing more French societies. My *bourgeoise* gave me an invitation to come and see her at her country seat, about a mile from town, which I intend to accept.

I am sorry to find my fellow traveller is not so much satisfied with his night's entertainment. He understands little French. He has a mortal antipathy to *rouge*, and he was unluckily placed at cards with two coquettes who were painted up to the eyes, and who talked eternally. He committed a sort of blunder, too, in leading one of them from the drawing-room into the *salle à manger*. Contrary to what seems to be the French *etiquette*, he took hold of her hand, instead of offering her his arm. This

occasioned a smile directed to her companion, in which there was a considerable mixture of contempt. It was perceived by my friend, who was totally insensible of the impropriety of his conduct. He took an opportunity of deserting her, as they sat down to supper, came and placed himself as near me as he could, and took his revenge by railing at her in English. He says he will pay no more visits.

I am, my dear G. ever yours.

*Clause extracted from an Act passed the last Session of Parliament, for regulating Buildings, and for the better preventing of Mischiefs by Fire, within the Cities of London and Westminster, and the Liberties thereof.*

**W**HEREAS many of the parishes within the limits aforesaid have been frequently put to considerable expence occasioned by the neglect of the inhabitants, as well lodgers and inmates as house-keepers, in not causing their chimneys to be duly swept, by means whereof alarms of fire are frequently made, to the great terror and danger of his majesty's subjects, which might, ought, and probably would be prevented, if such inhabitants were obliged to defray, and bear the charges and expences attending such neglects, or some reasonable part thereof: Be it therefore enacted, that from and after the 24th day of June, 1772, in all cases where any reward or rewards, or other recompence, by this act made payable, shall be borne and paid by the churchwarden or overseer of the poor, for, or on account of any fire being in a chimney only, or first beginning in, and occasioned by, the taking fire of any chimney only, the inhabitant or inhabitants, occupier or occupiers, of any room or apartment to which any such chimney shall belong, being a lodger or inmate to or with any tenant, renter, or holder of any house or building, wherein any such fire as last mentioned shall be, or shall first begin, shall reimburse and pay to the churchwarden or overseer of the poor all and every such reward and rewards, or other payments which shall have been by him or them made, pursuant to the directions of this act.—Magistrates, upon applications of the churchwarden or overseers, to examine witnesses upon oath and award; and if the sums so awarded are not paid within fourteen days after demand thereof made, the churchwardens or overseers, by warrant under the hand and seal of the magistrate, are empowered to levy the same, by distress and sale of the goods and chattles of the party. The rewards made payable by this act are to the turncock, who gives the first supply of water, ten shillings; the first engine thirty shillings; second engine, twenty shillings; third engine, ten shillings.

## MEMOIRS of a late famous BANKER.

MR. F — is endowed with good natural parts, which were improved by his relation and preceptor Doctor Blackwell, well known for his writings in the republic of letters. He was bred a hosier at Aberdeen; but this being too confined a scene for the extent of his abilities, he soon quitted it, and repaired to this metropolis, the only mart for genius, where he first obtained employment in the capacity of out-door clerk to Mr. B — the Banker. Here he displayed a great facility in figures, and an uncommon attention to that business in which he afterwards became so eminent and conspicuous. Mess. R —, N —, &c. being convinced of Mr. F —'s talents and abilities, and judging he would be a very useful partner, and manage the most laborious part of their business, admitted him upon the firm of the house through the interest and recommendation of Mr. M-t-d. Scarce had he been thus established, before he began to speculate in the alley for very considerable sums, and was judged in the beginning to be very successful, particularly at the time of the signing the preliminaries of the late peace, of which he gained intelligence before the generality of the bulls and bears at Jonathan's. His capital stroke, however, is thought to have been made at the time of the great rise of India stock, about seven years since.

This success was fatal to Mr. F —, for it induced him not only to speculate for still larger sums in the alley, but in many other pursuits, particularly in hops. The capricious goddess still favoured him, and he seemed so infatuated with her kindness, as to think she was intirely at his command. He purchased a large estate, with a most elegant villa, at Roehampton, where he aimed at surpassing commissaries and nabobs in grandeur and magnificence. He supported a chapel for himself and his family adjoining his mansion. His ambition was now unbounded, he soared far beyond the line of mere mercantile splendor, and nothing less than nobility seemed equal to his wishes. The next testimonial he gave of his desire to exaltation, was his being a candidate for a borough; upon which occasion,

though he was not returned, he spent near 14,000 l. and to secure his future election, erected an hospital, and established other charities there, in order to render himself the popular candidate upon the first vacancy. Failing in the present attempt to obtain a seat in parliament, he sought for honours in another channel, and paid his addresses to a Lady of quality, who, dazzled by his pomp and apparent fortune, consented to the marriage; and Lady M — t was now frequently introduced to the public in the papers, her portrait displayed at the exhibition, and her picture in every print-shop. He made a handsome settlement upon her ladyship, and is said to have purchased some estates in Scotland, to give him weight and dignity in his native country.

But the fatal period now approached when all his tinsel glories vanished. The affair of Fakland island, which occasioned stocks greatly to fluctuate, gave the most sensible shock to his finances; and to make up his speculative differences, he was compelled to employ a very considerable sum of the company's stock. This step alarmed the partners, and they remonstrated to him upon the impropriety of his conduct. Mr. F — treated the remonstrance of his partners with the most mortifying contempt, threatening to dissolve the partnership, if they attempted to restrain his operations, and leave them to manage a business to which they were altogether unequal; and to convince them that he had power to put his threats in execution, produced bank-notes to a great amount, which had been borrowed for a few hours to answer his purpose. Equally struck with the plausibility of his discourse, and the sum, they were easily reconciled. But Mr. F —'s ill fortune now pursued him as rapidly and invariably as his good genius had before accompanied him; he found himself incapable of fulfilling engagements, so very considerable on all hands, that he resolved upon a retreat, after having employed every method his imagination could suggest to discover some new resource. The immediate consequence of his absenting himself from business, was a stoppage of payment at the house; and an advertisement

succeeded, intimating that the other partners were not privy to Mr. F—'s proceedings. However, the whole company have since become bankrupts; the fatal influence of which has affected a great number of other considerable houses involved with them. Such are the effects of gaming in Change-alley — a vice more fatal to commerce in such a trading nation, than all the sharpening at Newmarket, and all the *shuffling* at Arthur's, and which loudly calls for the effectual interposition of the legislature.

*From the GAZETTEER.*

Mr. SAY,

**I** Do not mean to justify my conduct in regard to the fire at Portsmouth dock-yard, but to condemn it in every respect; and at the same time acknowledge the sentence passed on me by the impartial recorder to be just, if not too favourable, for such a notorious crime (notwithstanding I had no other intent but to extricate myself from the distresses of a spunging-house, where I was at the time I first wrote to the Earl of Rochford.) I occasioned some confusion in the kingdom, and was the cause of having many aspersions thrown out against his majesty and government. I acknowledge myself ignorant of the conflagration at Portsmouth, or any thing relative thereto, and must now say, that the Earl of Rochford did not omit any means to have the delinquents brought to justice, having supplied me with all manner of convenience to apprehend them. It may seem very extraordinary, that a person so obscure as myself, should use a prime minister in the manner I have done; but let me say, it was the division of the people which gave me an opportunity to go so far as I did. I am quite certain that my Lord Rochford saw through the artifice soon after I wrote to him: but, that the nation should not have any thing to charge him with in regard to the welfare of the kingdom, he suffered me to proceed as far as I pleased. My usage in the different places where I have been confined, has been exceeding polite. Newgate it is true, is the worst, but Mr. Akerman's amiable conduct makes amends for the loathsomeness of the place: he is a real

friend to his prisoners, and has always his ear open to the meanest, and gives them relief; I do not want my pardon, but my whole desire is to leave my native country till I am forgot, and my crime worn out by a virtuous conduct for seven years. In my next I shall give you an extract of my life, which has been full of extraordinary events. I beg the forgiveness of the public, who I deceived so long, and believe me to be sensible and sorry for being the popular, but unhappy,

*Newgate,  
July 1, 1772.*

J. DUDLEY.

#### J. DUDLEY'S FAIRWELL.

IT must be so:—The ship directly sails;  
Her canvas wings are spread with fav'ring  
gales;

The sailors all propose to leave the shore,  
I leave my friends—perhaps to meet no more:  
To them—still cheer'd with fortune's smile,  
'Tis given to rust in Britain's favour'd isle;  
To me 'tis given in foreign land to toil  
And fertilize with blood a foreign soil:  
Remov'd far distant from Vigonia's plains,  
Where late I sung amongst the list'ning  
swains.

Plains evermore belov'd, since all that's dear,  
My friends, my parents, my Carolina's there;  
In my mind's eye methinks I see them  
mourn,

And anxious wait a tyrant youth's return.  
But I must go, the captain gives command,  
E'en now the thronging sailors 'proach the  
strand.

Farewel, my friends, this artless verse receive;  
This artless verse is all the muse can give.  
Too lately found, too swiftly snatch'd away,  
I found, alas! and lost you in a day!  
While swift before the wind our vessel flies,  
To Albion's coast I still shall turn my eyes,  
Till wrapp'd in clouds I can no more behold,  
O'er tufted hills, and fields of waving gold;  
At length, when landed on some foreign shore,  
Doubtful if e'er I visit Britain more,  
Still, still, dear C----, the muse shall faith-  
ful be,

And waft a sigh to Britain and to thee.

*Extract from Considerations on the Negroe Cause, commonly so called, addressed to the Right Hon. Lord Mansfield. By a West-Indian.*

**T**HIS writer says, being a West-Indian he was led somewhat interestedly to attend to the arguments lately offered in the court of King's Bench, in the case of Somerset the negroe versus Knowles and others. His object therefore was information; but, (he adds) without meaning to

lessen the labours, or to depreciate the merits of the learned counsel concerned therein, the lights thrown on the case did by no means appear to him as, on either side, decisive of the point in question. And our author gives the following, among other, reasons for his opinion :

" IT was said, I remember, by one of the counsel, that the present state of slavery among negroes was totally different from the ancient condition of villenage ; that it was a new species of slavery utterly unknown to the common law of England. In this opinion I readily coincide, and agree with the learned gentleman. The next question is, what do acts of parliament say on this head ? I believe it must be said for them, that they are, enactively, if I may be allowed the expression, silent. If this be so, then the conclusion will operate in the nature of a plea to the jurisdiction of your lordship's court. If the case be unknown to the common law, and acts of parliament are silent thereupon, what basis must your lordship's judgment take ? Where there is no law, there can be no remedy. If the common law be defective, it is the business of acts of parliament to supply the defects : but until those defects are supplied, *sub judice lis est*, and the matter must remain undetermined. Your lordship may however tell me, that, where positive law is wanting, whereupon to ground the decisions of a court, recourse may be had to the maxims and principles of law, to the spirit of the constitution. The result of this, my lord, at best is but a matter of opinion : besides, cases founded on the self-same principles, will often have very different determinations, according to the difference of circumstances, and the alteration or change of times. Thus, if it had even been an original maxim of the common law, that slavery was incompatible with the frame and constitution of this country, yet it does not therefore follow, that occasions have not since arisen to combat with this principle, and to justify particular conclusions different from these general premises. The impressing of *seamen*, my lord, is an idea as heterogeneous to the nature and essence of our government, as slavery painted

on the blackest ground can be. It is slavery itself, in its very definition ; and what signifies the name, says Hudibras, since the thing is the same ? But the indispensableness of the measure has nevertheless (to continue the metaphor) given colour to the practice, and it is now seen in another light and view. But to return : If your lordship should be of opinion, for opinion it must be, if there is no positive law to ground your judgment upon, that negroes in this country are free, I will place in opposition to this, the opinions of the late lord chancellor Hardwicke, and his predecessor the lord chancellor Talbot, to wit, that negroes in this country are not free. Your lordship perceives, that I take your opinion upon supposition only ; the other opinions are well known facts. To search then for the grounds of your opinion, without the certainty of its being so, would be now premature and unnecessary ; but, knowing the opinions of these two great oracles of law, it is of necessity to conclude, that they had the most sufficient foundation for them, seeing that it is allowed on every hand, that no opinion was ever given in any case whatever with greater solemnity, or more deliberation, than these were. Now, my lord, to investigate the reasons of these opinions, is one way, perhaps, to arrive at the truth : but to follow men like these, in their researches, is a procedure fitted only to abilities such as your lordship's are. However, conjecture is open to all, though positive knowledge is but the gift of a few. Upon this consideration, then, I shall venture to suggest what might in part have led the ideas of these great and wise men to the conclusion which they have drawn, namely, that negroes in this country do not become free. I have before stated, my lord, and have agreed with one of the learned counsel, that the condition of slavery among negroes is unknown to the common law of this land : that it is a new species of slavery, which has arisen within, and not beyond, the memory of man, as is necessary to the descriptive quality of this kind of law ; and therefore, being not under the comprehension, it cannot be within the absolute provision of it, however reducible thereto, it may be made

by analogy, implication, or construction. I have said too, that acts of parliament are silent on this head. I have repeated what I had before stated and said, in order to draw this inference: that although the slavery of negroes is unknown to the common law of this country, and acts of parliament are silent thereupon; yet the right which Mr. Stewart claims in the negro, Somerset, is a right given him by act of parliament.

I must now then apprize your lordship, that from this instant it is my intention to drop the term slavery. It is an odious word, that engendered this law-suit, and now feeds and supports it with the fuel of heated passions and imaginations. Instead then of such prejudiced and unpopular ground, whereupon the case has hitherto been made to stand, I shall take the liberty to remove its situation, to change its point of view, and to rest it on the land of property; from whence, perhaps, it will be seen, not only in a less offensive light, but where also it may find a foundation more solid and substantial for its support.

It is a matter of course, my lord, to say, that you are well acquainted with all the acts of parliament relative to the Royal African company of merchants, from their establishment by charter in the reign of Charles II. down to the present time. Now, my lord, the end of this company was trade: the object of that trade negroes, as the preamble to the act of the 23d of Geo. II. c. 31. thus expressly declares: 'Whereas the trade to and from Africa is very advantageous to Great Britain, and necessary for supplying the plantations and colonies thereunto belonging with a sufficient number of negroes, at reasonable rates, it is therefore enacted, &c.' Whatever then, my lord, is matter of trade, your lordship knows must be matter of property. The idea of the one is necessarily involved in the other. But, my lord, these acts have not been content with this general construction: they have gone farther, and have themselves set the mark and stamp of property upon negroes. Whether, my lord, the legislature is justifiable herein, or whether it has authority by the laws of

nature to do this, is not for me to determine. It is, perhaps, a right, like many other civil rights, established by power, and maintained by force; but this is matter of speculation for the speculative. I contend only the fact is as I have stated it to be; and as it will appear by the statute of the 25th of Geo. II. c. 40. which was made for application of a sum of money therein mentioned, granted to his majesty, for a compensation to the African company for their charter, lands, forts, castles, slaves, military stores, and other effects; and to ~~sell~~ the lands, forts, castles, ~~slaves~~, military stores, and ~~other effects~~, in the company of merchants trading to Africa.

Here, my lord, the legal nature of negroes, if I may so speak, is fully established, and clearly ascertained by act of parliament. Your lordship perceives, that they are vested as goods and chattles, and as other effects are, in owners prescribed for them. It is observable too, that the very term slave is made use of, and recognized by this act of parliament: but inasmuch as this is irrelative to the present question, so also may it be said not pointedly to fix the idea of slavery, but descriptively only of such things as shall be deemed the property and effects of the company. The statute, my lord, of the 5th of his present majesty, ch. xlv. enacts, that such parts of Africa as were ceded by the last treaty of Paris, with the goods, slaves, and other effects thereunto belonging, and which were, by a former act, vested in the African company of merchants, shall now become the property of the crown; so that the king, as well as this corporation of merchants, are, by the law of the land, possessed, and are now the actual and rightful owners, of a very considerable number of negroes, under the description of canoe-men, cattle-slaves, women, children, carpenters, and other artificers particularly set forth in schedules annexed to the afore-mentioned act. It is also enacted, that the trade to Africa shall be free and open to all his majesty's subjects, without preference or distinction; and it is further provided, that these acts shall be deemed and received as public acts to be judicially taken notice of by judges

judges, and others to whom it may concern, without specially pleading the same.

Upon this state and exposition then, my lord, of these several statutes, it would seem that I am fully warranted, by their authority, in my idea, that the right which Mr. Stewart claims in the negroe Somerset, is a right given him by act of parliament; and confirmed in my proposition, that this is a case of property.

But, my lord, in order fully to establish this doctrine, it may perhaps be expected, that I should not only shew what the law is, but that I should prove also what the law is not; and this must necessarily lead me to reason somewhat more closely on the subject.

I am aware it may be objected, my lord, that property in negroes so vested, is a property created in Africa for the use and purpose of the colonies in America: from whence a question will be deduced, Whether negroes are property in England?

It appears, my Lord, that a trade is opened with the sanction and under the protection of parliament, between the subjects of Great Britain and the natives or inhabitants of Africa. The medium of this trade on the one hand are, manufactures, goods, wares, and other merchandize; on the other, captive negroes, or slaves; which, for these commodities, are given in barter and exchange. It will be allowed I presume, my lord, that these British traders, or merchants, have an absolute property in their merchandize; to truck and to traffick with this merchandize is the legal institution of the trade: it will be absurd to deny, that they have not an equal interest in the thing received, as they had in the thing given. To avoid this dilemma then, the objection recurs: that, in Africa they may have an interest, in America they may have the same, in Europe they have none: but assertion without proof, is argument without weight. Where is the law that has drawn this line of distinction? Is there any act of parliament, or clause of an act of parliament, that has fixed and described the zones or climates wherein property in negroes may be had, or where it may not be had? Until I am better informed, my lord, I must take for granted,

that no such law exists, and if no such law does exist, the manifest conclusion is, that where property is once legally vested, it must legally remain; until altered or extinguished by some power coequal to that which gave it.

To the P R I N T E R.

S I R,

IT has been much disputed among the learned, who was the first king of this island, and, as I think I have met with a pedigree of King Henry the Seventh, which contributes much to the determination of that dispute, I have sent it to you, and shall be much obliged to you, if you will put it in your Magazine, for the entertainment of such of your readers as are lovers of antiquity. I am, Sir, &c.

A LOVER of ANTIQUITY.

*The Return of a Commission sent into Wales by King Henry the Seventh, to search out the Pedigrees of Owen Tudor.*

HENRY the Seventh, king of England, &c. son of Edmund earl of Richmond, son of Owen ap Meredith and of Queen Catharine his wife, daughter to Charles the Sixth, king of France. This Owen was son of Meredith ap Tudor, ap Gronw, ap Tudor, ap Gronw, ap Edynfed Fychan, baron of Brinfeingle, in Denbighland, lord of Kriceth, chief justice and chief of council to Llewelyn ap Jorwerth Drwyndwn, prince of all Wales. And, in the time of prince Llewelyn, grew a variance between King John of England and the said prince; whereupon Edynfed came with the prince's host, and men of war, and also a number of his own people, and met these English lords in a morning, at what time these English lords were hoisted and slain, and immediately brought their heads, being yet bloody, to the said Prince Llewelyn. The prince seeing the same, caused Edynfed Fychan from thenceforth to bear in his arms, or shield, three bloody heads, in token of his victory, where he had bor'n in his arms before a saracen's head; and so, ever after this, Edynfed bore the said arms, his son, and his son's son, unto the time of Tudor ap Gronw, ap Tudor ap Gronw, ap Edynfed Fychan. And after this, Edynfed wedded one Gwenllian, daughter to Rhys,

Rhys, prince of South Wales, and had issue by her Gronw: which Edynfed Fychan had in Wales divers goodly houses, royally adorned with turrets and garrets; some in Anglesey, some other in Caernarvonshire, and some in Denbighland; but his chiefest manor-house was in the commot of Crythin, in Caernarvonshire, which was a royal palace, now decayed for want of reparations. Also he builded there a chapel, in the worship of our Lady, and had license of the pope for evermore to sing divine service therein for his soul, and his ancestors and progenitors souls always; and had authority to give his tithes and offerings to his chaplain there starving; which Edynfed Fychan was son to Kyner ap Lers ap Gwgan, ap Marchudd, which was one of the fifteen tribes of North Wales, and son to Kynan ap Elfyn ap Mor, ap Mynan, ap Isbwis Newintyrche, ap Isbwis ap Cadrod Calch Efyndd, earl of Dunstable and lord of Northampton, ap Cywyd Cindion, ap Cynfelyn ap Arthuys, ap Morydd ap Cynnaw, ap Coel Godebock, king of Britain, of whom King Henry the Seventh descended lineally by issue male, and is son to the said Coel in the thirty-first degree, as it is proved by old chronicles in Wales; which Coel was son of Tegfan ap Deheufaint, ap Tudbwyl, ap Urban, ap Gradd, ap Rhyfedel, ap Rhyderine, ap Endigant, ap Enderyn, ap Enid, ap Endos, ap Enddolaw, ap Afalach, ap Afflech, ap Beli Maws, king of Britain, of whom King Henry the Seventh descended by issue male, and is son to him in forty-one degrees; which Beli was son of Monnogon King, ap King Kaxor, ap King Pyr, ap King Sawl Benissel, ap Rytherech King, ap Rydion King, ap Eidol King, ap Arthafel King, ap Sciffilt King, ap Owen King, ap Caxho King, ap Blenddyd King, ap Meirion King, ap Gwgust King, ap Elydno King, ap Clydawc King, ap Ithel King, ap Urien King, ap Andrew King, ap Kereni King, ap Porrex King, ap Coel King, ap Cadell King, ap Geraint King, ap Elidr King, ap Morydd King, ap Dan King, ap Sciffilt King, ap Cyhelyn King, ap Gwrgan King, (alias) Farfdrwch, ap Beli King, ap Dysnwal King, ap Dodion, ap Enyd, ap

Kwrwyd, ap Cyrdon, ap Dyfurfath Prydain, ap Hedd Mawr, ap Antonius ap Sciffilt King, ap Rhegaw, daughter and heir of King Lyr, and wife of Kenwin, prince of Cornwall. This Lyr was son of Bleuddyd, ap Thunbaladr Bras, ap Lleon, ap Brutus Darian Las, ap Effroc Cadarn, ap Mymbyr, ap Madoc, ap Locrine, ap Brutus, which inherited first this land, (and, after his name, was called Britain) and had three sons, Locrine, Kamber, and Albanactus; Locrine, the eldest, parted the isle with his brethren, and kept half the land for himself, and called it Loegria; Kamber, second son, had the land beyond Severn, and named it Kambria, in English, Wales; Albanactus had Scotland, which he then called Albania, after his own name; of which Brute, King Henry the Seventh, is lineally descended by issue male, saving one woman, and is son to Brute in five-score degrees.

*Short Sketch of the Life of Sir Thomas Pope, Founder of Trinity College, Oxford, chiefly compiled from original Evidences; with an Appendix. By T. Warton, B. D.*

**S**IR Thomas Pope was born at De-  
 ington, in Oxfordshire, about the  
 year 1508; he received the first rudiments of grammatical learning at the public school of the neighbouring town of Banbury, from whence he was removed to Eton college, and was afterwards initiated in the study of the law. In 1533 he was made clerk of the briefs in the Star Chamber, then clerk of the crown, and warden of the mint. These appointments were succeeded by one of much greater consequence, for in 1536 he was constituted by Henry VIII. treasurer of the court of Augmentation of the King's Revenue. Sir Thomas Pope was a singular and most intimate friend of Sir Thomas More, who seems to have taken early notice of him, and to have continued the strictest intimacy with him to the time of his death.

During the reign of Edward VI. Sir Thomas Pope, from not complying with the spirit of the times, enjoyed no favour at court. On the accession of Mary to the throne, he was appointed one of the Queen's privy coun-

counsellors, and to various commissions of consequence, particularly to the guardianship of the Princess Elizabeth during her confinement at Hatfield. In the year 1556, Sir Thomas finished the foundation of Trinity college in Oxford, by which he secured immortality to his name, and conferred a perpetual emolument on his country.

The particular circumstances of this great man's death are not to be found; but according to his learned Biographer, it is not improbable but he was carried off by a pestilential fever which began to rage with uncommon violence in the autumn of the year 1558. As to his character, he appears, says Mr. Warton, to have been a man eminently qualified for business, and although not employed in the very principal departments of state, he possessed peculiar talents and address for the management and execution of public affairs. His natural abilities were strong, his knowledge of the world deep and extensive, his judgment solid and discerning. His circumspection and prudence in the conduct of negotiations entrusted to his charge, were equalled by his fidelity and perseverance. He is a conspicuous instance of one, not bred to the church, who, without the advantages of birth and patrimony, by the force of understanding and industry, raised himself to opulence and honourable employments. He lived in an age when the peculiar circumstances of the time afforded obvious temptations to the most abject desertion of principles. But the few periods of our history can be found, which exhibit more numerous examples of occasional compliance with frequent changes; yet he remained unbiassed and uncorrupted amidst the general depravity. If it be his crime to have accumulated riches, let it be remembered, that he consecrated a part of those riches, not amidst the terrors of a death-bed, nor in the dreams of old age, but in the prime of life, and vigour of understanding, to the public service of his country; that he gave them to future generations, for the perpetual support of literature and religion.

To the PRINTER.

SIR,

NOTHING can be so shallow as the congratulations which have

been made to the people, in many publications on the extinction of party among us. It has been represented as the greatest blessing that could happen to this country to have no more party-broils disturb it; but I will venture to assert, that all the uninteresting debates that ever happened between whig and tory had better have continued and increased, than the spirit of the present times have arisen among us, which, instead of a re-union among certain men, that might in a day of need stand forth, and in parliament rescue the constitution from the evils that threaten it, has given birth to a system of repulsion, which sets every man at variance with his neighbour, except the league kept together under one banner by the influence of the crown.

At present we have in the nation only one set of men that can pretend to the appearance of a party, which are those who adhere to the court on every question, in every business, and in every affair: these men, who are strictly united, and under the ministerial banner, having a principal of union wanted by every other set, are an over-match for all.

There has been in modern times, since our grand parties disappeared, a notion strongly inculcated by various persons, That measures are the only object worthy the attention of Englishmen, but that men are below their notice; if the measure is good, what matters it by whom it is enacted.

This reasoning is of a piece with that which makes the kingdom flourish, because there are no parties in it. But surely we need only reflect on the events of our history to be convinced that this is a most false and pernicious idea; the whole tenor and event of it prove, that there are in all periods men who are to be trusted, and others in whom no confidence can be placed. The people of this country have not, in a single instance, formed a general idea of men that was false or mistaken. — Patriots have changed their principles, but the people have been seldom mistaken in praising or condemning with propriety; they judge rightly of a man's actions, though they cannot see his heart; but from long observance they deduce the general idea, that such and such men are more to be trusted than others. If there are men

(and every period abounds with them) no good friends to the constitution, who care not what becomes of the public good, so they take care of their fortunes, who at bottom had rather live under an absolute monarch, fully able to gratify their desires, than under a limited one, who is sometimes tied down by the constitution: if such men there are who will be so preposterous as to assert, that measures are alone to be considered, and that men are of little consequence, will the public forgive those that have deeply injured them, and trust them, because they execute some measures of general good? Will they not rather, and justly think, that apparent good is but a cover to future evils? They must be shallow reasoners indeed, who can argue that a man is safe to be trusted because he has measures unexceptionable. —Cromwell's measures were in some instances as public spirited as those of the long parliament; was he an object therefore to be trusted? In whatever the liberty of the country is or can be concerned, there it is of great national consequence to be disregardless of measures, and most attentive to men, because the public should always suppose, that those who have been once active against liberty, will never be in any but a masked defence of it.

It is beyond the power of humanity to know who will and who will not deceive the people while they conduct themselves on this rule: they may be deceived and mistaken, but this does not render the conduct inferior to a different one; if they change their ideas according to measures, they are sure to be deceived.

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For the LONDON MAGAZINE.

To C. M — s.

**Y**OUR readiness to assist me in removing the difficulty, which obstructs my progress in the study of geometry, doubtless deserves my thanks, whether you have or have not assisted me effectually. Sorry am I to confess, that, notwithstanding your endeavours, the difficulty yet appears to me insurmountable. The axiom in question you seem to allow not to be self-evident. It requires, therefore, demonstration; and what is the

demonstration you offer? Why, to prove that, *if a right line crosses two right lines, and makes the inward angles on one side less than two right angles, these two lines, produced on that side, where those inward angles are, will meet*, you tell me it is evident from the 28th prop. of the first book, that the lines are not parallel; if they were so, the angles on the same side, made by the falling of another right line upon them, must be equal to two right angles. But suppose this right line falls obliquely upon two parallel lines, is it *self-evident*, that the two angles, (neither of which is a right one) are equal to two right angles? Even this needs demonstration. You next assure me, that the three angles of a triangle are equal to two right angles, and that the two angles in the axiom proposed, being less than two right angles, the two lines produced will meet, and complete a triangle, making an angle, which will complete the sum of two right angles. I have examined this proportion; but, instead of finding a demonstration, that the three angles of a triangle are equal to two right angles, which might help to explain the preceding axiom, I find, that the axiom is quoted as authority for demonstrating the proportion; so that the axiom is true, if the proportion be so; and the proportion, if the axiom be. Truly, this looks like two rogues vouching for each other's honesty, when nobody else will vouch for that of either. If you can give me no better solution of the difficulty, I shall probably, by stumbling at the threshold of geometrical sciences, be deprived of the happiness of acquiring as much knowledge as you and your geometrical brethren.

Perhaps you may be able to demonstrate, that a line, falling on two parallel lines, makes the two inward angles equal to two right angles, and that, if two inward angles, as in the axiom proposed, be less than two right angles, the two lines will approach each other, if produced: but even this will not prove that they will meet, if what some able geometers affirm me be true, that *some lines may continually approach each other, yet never meet*, which you, as a geometer, no doubt can prove.

SEARCH

To the EDITOR of the LONDON  
MAGAZINE.

SIR,

THERE is perhaps no country in the world where the name of Roman has been so celebrated as in this of England; the prepossession has been carried so far that its very failings have been mistook for virtues, and applauded.

It must indeed be allowed that there has been a great similitude between the two nations — their love of freedom — and the rapid progress they made in the arts and sciences, and extension of their empire; but it is to be feared, as our origin was the same, our declension will be so likewise; a comparison between our industrious forefathers and the present dissipated race of mortals must prove the justness of my fears; every day we are gaining ground towards the goal of destruction, and the human invention continually on the rack to find out new methods for the dissipation of our wealth and time.

The winter being past, let us take a view of the disposition of the summer, and we shall find it taken up in a continual round of diversion, hurrying from place to place; from race to race, from Margate to Brighthelmston, to Tunbridge, to Southampton, to Weymouth, to Scarborough, Buxton, Matlock, and numberless others; near almost every capital town a spring is found out, whose virtues are cried up; a house is built on the spot, company flock to it from all the country round, and imaginary diseases are found out, which the waters are said to cure. How happy could they remove the universal spirit of folly that has infected every rank of life, and promises soon, unless speedily removed, (like our great city, ancient Rome) to prove the destruction of the British empire!

Were luxury and dissipation alone confined to the nobility, the nation would not so severely feel the effects attending those fatal disorders; but the manners of the great will ever be a standard for the small. The noble families which formerly resided during the summer on their country estates, cultivating those old-fashioned virtues of frugality, hospitality, and decorum, are now to be found at the watering places, (names unknown to their

ancestors) their mansions are left to the quiet possession of a couple of old servants and the solitary rooks, or if they do sometimes condescend to visit them, their stay is so short that one would imagine they only came to see if they stood in the same place, or to invite the neighbouring corporation to dinner, in order to preserve it in its pliant and corrupted state. Such are our present nobility: As to our ancient gentry, they have very few of them any houses left, so vigorously have they pursued the spirit of gaming, riot, and extravagance: The lower orders of the people, (if there are any, for distinctions now are confounded) are equally immersed in their fashionable vices; for very often the most brilliant dress and equipage found at these summer retreats, is equalled by an inhabitant of Cheap-side or Mincing-Lane.

Were these vices to infect the present age alone, we might hope a few years would see an end to them; but unhappily the rising generation is brought up in the same principles and love for pleasure. Master and miss accompany their parents in all their excursions, in order to be initiated in the paths of folly, and assist in augmenting the expence. It is true indeed we may be called a *forward* age; but how much more would it redound to our honour to deserve the epithet of *wise*!

Without meriting the name of Cynic, we may venture to pronounce, that the present method of spending our time is not only unchristian-like, but foolish and inconsiderate. Man without reflection (and those places were not made to indulge thought) can only be compared to the brutes, nor can he be said to be superior to them, but that his figure is erect: how happy for us, if we would but now and then look inward, and examine by an impartial scale our rule of conduct! We should then be told, "how vain, trifling, and empty are all the pleasures of life. We should then see how fond we are of being deceived, what pains we take to surmount ten thousand difficulties which lie in the way to vice; how soon the appetite is palled, and how long the sting remains upon the conscience; that the balm which sweetens our passage through

through life, flows from a spring more unsullied than all the empty follies of human invention, and that reason has charms to satiate us, if we employ it in surveying the works of the creation."

CARLOS.

To the EDITOR of the LONDON MAGAZINE.

*When a created being relinquishes the power of its Creator, and instead of relying on his conduct and government, draws to itself an independent model of life, what does it but pluck from the tree of knowledge, and attempt a theft of understanding from him who is wisdom itself?*

STEELE.

SIR,

I Take leave to solicit an admission into your valuable miscellany for a few observations, tending to a further discussion of the subject of my former letter. (Vide Jan. Mag.)

I must confess I proceed with diffidence: it is a subject of the greatest importance; and I could heartily wish it in the hands of an abler advocate.

The principal design of my essay was to prove, that no solid satisfaction or happiness could be found but in the enjoyment of the presence of the Deity; and that the passions and affections of the soul should be directed to him as their chief object, and detached as much as possible from temporal attractions\*. To render this doctrine as explicit as I well could, I particularized the leading passions, pointed out the disappointment and ill effects they brought, when they had taken an improper course, and from thence drew my conclusions; for the justice and propriety of which I appeal to the experience of every thinking and intelligent reader. Your correspondent Gassendi seems to assent to the truth I have ventured to defend: I congratulate him on his re-

formation; and, in order to render it effectual, I would beg him to forsake Epicurus, and his *virtuous ambition*, turn his mind inward to the infallible director, and in the silence of the soul listen to his instructions: he will find him a teacher of the purest and most excellent morality; a safe refuge in the hour of danger and distress, and under his banner he may repose in security, screened from the blasts of malignity, and invulnerable to the arrows of detraction and calumny; in short he will find in him a complete *chief good*, which he will search for in vain in all the systems of moralists and philosophers.

Of this principle, I apprehend, was the great Fenelon, and I can by no means think, as Gassendi seems to do, that he was a Roman Catholic, though his station and situation in life might oblige him outwardly to conform to the rites and ceremonies of the Romish church. I, for my part, hold the principles of the Roman Catholics in the utmost detestation and abhorrence; yet, at the same time, I can, without the least hesitation, subscribe to most that the Archbishop of Cambray has advanced on the subject of religion; but Gassendi, like most superficial observers, mistakes appearances for realities.

To convince Gassendi of the Archbishop's orthodoxy, I shall take leave to transcribe the following passage from a tract of his, as it applies extremely well to the subject at present under consideration.

"Let us be persuaded, that the most profitable and desirable state in this life is that of *christian perfection*, which consists in the union of the soul with God; an union that includes in it all spiritual good, a familiarity with God so great, that no two friends upon earth converse oftener together, nor with greater endearment, freedom, ease, and openness of heart; a wonderful liberty of spirit, that raises us

\* As soon as we feel, that some foreign object gives us pleasure and joy, let us withdraw our heart from it; and, that the heart may not take up its rest in it, let us presently shew it its true object, and sovereign good, that is, God himself. If we are but faithful in ever so small a degree, to wean ourselves inwardly from the creatures, so as to hinder them from resting in the heart which God has reserved to himself, there to be honoured, adored, and loved, we shall quickly taste that pure joy, which God never fails to give a soul, that is free and disengaged from all worldly affections.

Archbishop of Cambray.

above all events and changes in life, and frees us from the tyranny of human respect; an extraordinary power for the well-performing all our actions, and acquitting ourselves well in our employments; a prudence truly christian in all conditions; and, in short, *a continual victory over self-love and our passions.*"

I should not have presumed to have affixed the name of the illustrious Fénélon to any trifles I am capable of producing, but only to express a perfect coincidence with the generality of his religious sentiments and opinions: I should like to follow him in the path he has pointed out, tho' it be at a distance, at a humble revering distance; happy if I can but be internally sensible of the force and efficacy of his precepts, without daring to attempt an imitation of his graces.

Your correspondent next animadverts on an argument I adduced, and says, "It appears vague in itself, and undeterminate to my purpose." As I intended to exhibit a contrast betwixt the Christian religion, and the moral philosophy of the ancients, the assertion as it there stood, was I have the temerity to think, full to my purpose, and naturally deducible from the precedent considerations.

As the heathen world, being without the lights of divine revelation, had only dark and uncertain notions of a future state, their views were principally directed towards present interest and advantage, to the acquisition of temporary honours, or the idle approbation of the giddy undistinguishing multitude. The principal aim of even the more sober and considerate among them was to establish a good reputation. Sallust acknowledges this in the introduction to his admired story of Catiline's conspiracy: *Is mihi dum vivere & frui anima videtur, qui, negotio aliquo intentus, artis bonæ semper querit*; so that if a man failed of the attainment of his end, he was instantly without any resource, except the miserable and horrid one of suicide.

Cato, who was esteemed the most virtuous (in every sense of the word) of all the Romans, stung with indignation at the unjust success, and alarmed at the near approach of the

illustrious enslaver of his country, fell a sacrifice to passion, and rushed out of life with rage and fury. Yet this action, mean as it was, hath been celebrated as the noblest instance of a consummate and unconquerable virtue. But grace this virtue by what epithet you please, it was certainly false, since he could not live with it. Gassendi will perhaps call it a *virtuous ambition*; though I think Cato was of a soberer sect than that he seems to adhere to.

We see from hence, that the heathen virtues were but the *refinements of self-love*, and having only *present interest or advantage* in view, must rise and fall with disappointment or success, or fly for refuge to an imagined extinction of being: surely no one actuated by such a principle could have a well-grounded hope of future felicity; for a soldier can by no means reasonably expect the approbation of his commander, if he deserts his post.

I would not be understood to induce from these particular instances, a general and total dereliction of the sages of antiquity; all I contend for, is, that their morality was imperfect: this they themselves were sensible of; for Socrates, in one of Plato's dialogues, dissuading Alcibiades from offering sacrifices, tells him, that to perform that duty as we ought, *we must wait till such times as we may learn how to behave ourselves towards God and towards men.* There were, it is beyond a doubt, numbers of the ancient philosophers, who, according to their measure of light, walked in the paths of virtue, and arrived safe at the desired land.

The arguments Gassendi has brought to oppose my opinion only prove, that self-love is the ordinary spring of action; but he should consider, that the generality of mankind are negligent of their religious duties, and act upon false principles; from whence they acquire a sordidness of disposition, the contagion of which is sometimes so powerfully prevalent, that it seizes upon some of the enlightened few, in the height of their intellectual dignity; they grow enamoured of some favourite passion, and, like the fabled boy at the fountain, languish for a shadow: but must a being, who is formed for a glorious immortality, and to be the companion of angels,

be influenced by such ungenerous motives?

*Quid mentem traxisse polo, quid profuit altum,  
Evexisse caput? pecudum si more pererrant.*

Claud.

I do affirm, that the Christian scheme, and no other, can fully instruct us in our duty, which consists in the love, fear, and veneration of the Deity. From this root the moral and social virtues naturally spring: nothing can impede, nothing obstruct them in their progress; for he, whose heart is warmed with divine love, or, in the emphatic language of an inspired author, "touched with a coal from the holy altar," is above the reach of chance and accident: he moves in an exalted sphere, calm and uninterrupted, superior to opposition: vice, though it has his scorn has yet his pity too; his charity, his benevolence is universally extended to all. Whilst the man, who is actuated by the mean passion of self-love, if his good offices meet with an unsuitable return, he instantly withdraws them; his heart is contracted, he is dissatisfied with others, and at last with himself; his condition, in short, exactly resembles that of the philosopher, whom Telemachus saw in the infernal regions, who had idolized his own virtue.

As Gassendi appears, upon the whole, to be a man of sense and politeness, I expect him open to conviction: he will therefore relinquish his principle of self-love, and embrace (which I think he may safely do without the character of an *enthusiastic devotee*,)

"A love, by no self-interest debas'd,  
But on the Almighty's high perfection plac'd!  
A love, in which true piety consists,  
That soars to heav'n without the help of  
priests!"

I am, Sir, &c.

*Sbipston upon Stour.*

FENELON.

To the EDITOR of the LONDON  
MAGAZINE.

--- *Trabit sua quemque voluptas.*

Vir. Ec. 2.

S I R,

IF we give ourselves but a little trouble in examining into the conduct of mankind, we may easily discover how very different their pursuits are; and of the truth of this

assertion every day affords fresh instances.

Our tempers and dispositions are widely different; and, as we were intended for social creatures, it is very necessary it should be so, as by this we are made capable of being useful to each other: for, was every man a philosopher, how would the necessary business of the world be carried on? Not one would be found willing to leave his enquiries into secrets of nature, to exercise the function of a low mechanic, whose particular art may be absolutely necessary to afford the common conveniences of life: on the contrary, was every man's genius adapted to trade, we should then be ignorant of the art of navigation, and several other parts of mathematical knowledge, equally useful to mankind; in a word, was every man a tradesman, trade would be very confined; for how should we be able to cross the ocean, to traffic with foreign countries, if we were ignorant of the science of astronomy?

Thus we may see how friendly Providence has acted in giving the human race such different dispositions; therefore, in the education of children, a great regard should be had to their genius, that each may have an education suitable to it, and not be burdened with the learning foreign to the natural bias.

Alexander and Demosthenes were both famous in their respective departments, and are illustrious examples of persons attaining a considerable knowledge in the particular art, to which their dispositions were adapted; and Cicero, though so famous an orator, was, when he attempted poetry, as I may say, out of his element.

"One science only will one genius fit,  
"So vast is art, so narrow human wit."

*Essay on Criticism*

To prove that this certain *Voluptas* as Virgil styles it, is the source of all our actions, perhaps enough may be said; but still we ought not to give unlimited authority to it; for, should our pleasure or disposition, (as I have before termed it) have a tendency towards vice, we should by all means check and stop it: Nor will an omission of this be allowed an excuse; for the great Author of our being has given

Reason to be the constant companion of our pilgrimage here, and laws and examples for us to keep and follow, which, through his grace and assistance of our reason, we may be enabled to do.

We undoubtedly are under the greatest obligations to him; therefore, it becomes our duty to endeavour to serve him faithfully; but, if we give a loose to our pleasures when vicious, as vice is his abomination, we slight his gift of reason by not thinking it worth consulting, (tho' it is a faithful guide, alway directing us in the road of safety) and jump at once, thoughtlessly, into the gulph of eternal damnation: for that is the terrible sentence, which will be passed on sinners at the last day, and which none I hope are ignorant of.

Since this is the case, how great care ought we to take, lest our passions get the better of us, seeing what terrible consequence will be the end of our giving ourselves up to them? But, if we please, we may get the better of them, and by keeping God's commands, may reasonably hope for the promised reward of an eternal happiness.

G—w,

I am, &c.

July 7, 1772.

C. M——s.

To the EDITOR of the LONDON MAGAZINE.

Article XIII. *Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, inasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.*

S I R,

THOSE, who are not accustomed to theological enquiries, know perhaps, how far the doctrine of this article extends, and may possibly be somewhat astonished at the following passage taken from Du Moulin, p. 288 of his *Anatomy of Arrianism*: "Truly, in my judgement, the heathen judge, who, in sentencing and dividing posses-

sions, does judge equally and well, is no more just before the tribunal of God, than the thieves, who equally and justly divide the prey among themselves." Mr. Norris, in the preface to his translation of Hierocles, has made the following remark on this passage: "So that you see justice is no virtue in a heathen. An absurdity I cannot match with a parallel one, unless it be this, that injustice is no sin in one of the elect." Every Dutch system, says he, overflows with such sanctified raillery as this, which allows the best actions of the heathens no better name than *splendida peccata*.

I think it is obvious to remark further, that, if the above doctrine is true, Lord Bolingbroke is right in asserting, that we have no adequate ideas of the moral attributes of the Deity, and that justice in God is not the same as in men.

But what has our article to do with Du Moulin? You are fighting a man of straw of your own making. I should receive the most exquisite satisfaction from seeing this proved. Doctor Bennet has the character of an ingenious writer, and I suppose will be allowed to be a competent judge in this matter: Please to read what he has written on the present and the 10th articles. He desires us to observe, that the phrase *good works* may be used in different senses. First, those which have no imperfection in them are *strictly good*, and may bear the severity of God's judgement; but *we* cannot *now* perform *such* works. Some degree of imperfection cleaves to our best actions; *ergo*, all our present works are, in some respects, *strictly evil* --- agreeable to a known rule of the moralists, *Bonum ex causâ integrâ, malum ex quolibet defectu* --- *Ergo*, none of our present works can bear the severity of God's judgement: But, secondly, those who claim a share in our Saviour's merits by the terms of the gospel covenant, may perform works, though not *strictly*, yet *imputatively good*, *i. e.* such as God is pleased to regard as good. Thirdly, as to the works of others, they *must* continue in their own nature *strictly evil*, *ergo*, *sins*. Works good in appearance, as the relief of the oppressed, temperance, justice, &c. which we may

may call speciously good or comparatively, (because less evil) and which an infidel or formal Christian may perform, are in reality *splendida peccata*. By these distinctions of---strictly, comparatively, imputatively, and speciously, this good and ingenious man (he certainly was both) has endeavoured to reconcile the 10th against free will, and this 13th, to our ideas of right and truth.

I was led to consider this subject, by observing in your Magazine, Feb. p. 51, an attack made on this article by a worthy baronet\*, in the debate on the petition concerning the thirty-nine. His words, as you represent them, are these: "That the articles were repugnant in many doctrinal parts to Christ's word, and particularly where he recommends to his disciples an imitation of the Samaritan, (who rejected Jewish and Christian facts) whereas the articles declare such actions as the Samaritan's to have in them the nature of sin." Now let us apply Dr. Bennet's distinctions to this case. "Go (says our Saviour) and do thou likewise." It seems most reasonable to suppose, that the work, which he ordered his disciples to imitate, was a good; *i. e.* a strictly good work. But, softly: we must distinguish. The Samaritan was a man descended from Adam; *ergo*, could not do a work *strictly* good; and, moreover, was not a believer in Christ, and so could not claim a share in Christ's merits by the terms of the gospel covenant; *ergo*, his works were not *imputatively* good; *ergo*, only *speciously* or *comparatively* good; *ergo* *strictly* evil. The natural and evident consequence of which reasoning is this, that the holy Jesus ordered his disciples to imitate an action *strictly* evil. Is there any occasion for saying more on this subject? Every reader, I believe, whose mental vision is not totally jaundiced by the malignant powers of artificial theology will think not. Those, who would wish to see the subject of the good works of heathens fully discussed, will receive great satisfaction from the preface of Mr. Norris above mentioned, which I shall make great use of, if any gentleman should think proper to debate on this subject in the way of argument, and without satirical asperity.

I give this notice, because I cannot expect to escape so well as I did formerly, in 1767 and 1768, when I gave my thoughts, with great freedom, on some prevailing enormities respecting the clergy; but from what quarter am I to expect an attack? Not from my lords, the bishops; not from any of the justly celebrated divines of our church: I would not do them so great an injury, as to suppose them capable of contradicting their private sentiments; and I will boldly defy either of them to declare, that a defence of the 13th article would not be contradicting their real sentiments. If this is the case, my lords and reverend brethren, why will you not all join in desiring to have an article so justly offensive removed? And why not the 9th, 10th, and 17th, which stand all in the same predicament? Can it be thought to contribute at all to the honour or the stability of our church, to insist on a subscription to these articles, which are every Sunday contradicted by the discourses of the best divines belonging to it? Would our sermons be so justly celebrated, if they were consonant to the doctrine laid down in these articles? But the public peace ought to be, as some one has said, a *fortieth* article. Can any one then really suppose, that the public peace would be interrupted by the rejection of articles, which are contrary to the sentiments of the bishops and the best divines, and condemned by all the sensible part of the nation? No, Sir George, (for to you I address the remainder of this letter.) You, Sir, have, in the true spirit of wisdom, selected the most exceptionable part, and exposed it on the principles of a Christian. Leave, worthy Sir, to others the attack and defence of ministers, for investigating which, perhaps, we are not furnished with sufficient data. To these, I own with the profoundest humility, I submit my understanding, being fully persuaded, that every Christian's notions concerning them must be wholly formed on the sense, in which he understands the scriptures. But is the case the same in the article above mentioned? Do, good Sir, suffer your natural benevolence to direct your abilities, to free the English clergy from that fatal slavery, which

which their minds are held by these articles. Have you no relation, no friend, whom you would desire to keep free from it? Would it not give your sensible and generous heart pain, to see any such, or indeed any ingenious mind, forced to submit to such shackles? Wait not then for petitions from without, but oblige mankind, by exerting your great interest and well-known powers, in getting these articles erased. If I was not sure, that the applause of your own heart would be a sufficient recompence for your best strenuous endeavours in this good work, I might urge, that all good men would admire and thank you; and posterity, on considering the blessing procured for them, would revere you, and the God of truth most certainly, in an ample manner, reward your labour in the cause of truth. To civil freedom you have shewn yourself a firm and unshaken friend: All lovers of their country speak of you with the greatest respect. May the church, Sir, the church be favoured with your friendship too: Relieve as strenuously as you have ably exposed her. Preserve *us*, her sons, from the dreadful alternative of starving, or denying the freedom of will, and saying that moral good works *are* few. The ease of mind you will give to thousands of us is a consideration, which will have great weight in such a sensible humane breast as yours is known to be. But why did we enter into the ministry, and subscribe what we now exclaim against? The nice distinctions and glosses of commentators on the articles, in our younger inexperienced years, when the classics and academical studies had taken up most of our time and thoughts, prevented us from viewing them in a true light. We subscribed, and what we did ignorantly, we trust, God will pardon; but behold the dreadful consequence! Mature reflection, new views in the public prints, enlargement of mind by acquaintance with approved authors, have taken off the mask. We are shocked, we dare not communicate to get livings. The small assistance we can extort from our hapless brethren, for doing their work, all we can expect for the support of ourselves and families. Chill penury, and despair of seeing better days, cast

a gloom upon our minds, damp all the noble ardour of the soul, obscure all the ideas, which by long study we had laid up. And what is our fault? Alas! we are Englishmen---and clergymen. Y. Z.

To the AUTHOR of the LONDON MAGAZINE.

*Quamobrem dissentientium inter se reprehensiones non sunt vituperanda.*

TULL.

S I R,

THOUGH every man of common sense knows perfectly well what it is to remember, and what it is to imagine, it hath nevertheless cost philosophers no little trouble to distinguish these two faculties in words; and, in fact, the greater part of philosophers, in handling this subject, have said very little to the purpose.

The *Cartesians* tell us, that the perceptions, communicated to the mind by means of the senses, leave certain traces or marks on the brain, which traces, being afterwards taken notice of by the mind, occasion remembrance; that, when they wear out, remembrance is no more; and that, when the brain is disordered by drunkenness or disease, so as not to admit or receive any traces or marks of perceptions, then there is no remembrance at all. Though this account were true, it would not account for the phenomenon of memory; for it might still be asked, how the mind comes to perceive traces left on the brain? But this account is manifestly absurd. I can easily conceive, how a seal makes an impression on wax; but I cannot possibly conceive, what is meant by the picture or impression of a sweet taste, of a sour smell, or shrill sound, left on the brain.

*Malebranche* describes the imagination, as if he had thought it rather a disease of the mind, than a natural, useful, and necessary faculty; he also tells us, that it depends upon a certain configuration of the brain.

*Locke* has said very little in his philosophy on the subject of imagination. He mentions, indeed, a few instances of the association of ideas; but the nature of this association he seems so little to understand, that he speaks of

It as a distemper of the mind, although, in reality, it be the foundation of all invention, and of all genius. Some of the more modern philosophers tell us, that the ideas of bodies and their qualities are perceived by the memory, and the ideas of mind and its qualities by the imagination; but this contradicts the most received distinctions and significations of these words. I can imagine an external as well as an internal object; I can remember an operation of my mind, as well as a material phenomenon.

Others have said, that our more vivid ideas are perceived by memory, our less vivid ones by imagination. This is so far from being the case, that the very contrary is daily experienced by every man. Dreaming persons, and persons troubled with melancholy, and some other diseases of the mind, do often mistake ideas of imagination for real things, which is a proof, that these ideas are as vivid as any ideas can be. In reading a well-written romance or poem, we often have more lively ideas than in reading history.

The real distinction between memory and imagination seems to be this: *Memory* is that faculty, by which we perceive the ideas of things formerly observed, in such a way as to be conscious that we did in reality formerly perceive those very ideas or their objects. *Imagination* or *fancy* is that faculty, by which we perceive ideas without any consciousness of their having been formerly perceived by us. Every exercise of memory has a retrospect to past experience, the exercise of imagination has no such retrospect. This faculty contemplates ideas as they are in themselves, without any regard to former observation or perception of the same ideas.

An idea of memory becomes an idea of imagination, when we have forgotten, or do not attend to, the circumstance of its having been formerly perceived. An idea of imagination may also become an idea of memory, when it has been often repeated, and when, in our present contemplation of it, we have a retrospect to a former observation of the same idea. I am, Sir,

*Furnival's-Inn Coffee-house,*

July 10, 1772.

A. B. C.

*Extraits from Memoirs of the Year Two Thousand Five Hundred. Translated from the French.*

**D**R. Hooper observes, in an advertisement prefixed to his translation, that though the scene of his narrative lies in Paris, yet the reflections in general may be applied, by changing the names of places and persons, to almost all the capital cities of Europe. He adds, "Who the author is we will not pretend to determine; perhaps the reader will be satisfied with finding, that he is a man of sense, of taste, and learning, of a lively imagination, a strong spirit of liberty, and, what is worth them all, a warm benevolence of heart."

The author's epistle dedicatory to the Year Two Thousand Five Hundred, begins thus: — "August and venerable year! thou who art to bring felicity upon earth! thou alas! that I have only in a dream beheld, when thou shalt rise from out the bosom of eternity, thy sun shall enlighten them who will tread upon my ashes, and upon those of thirty generations successively cut off and plunged in the profound abyss of death. The kings that now sit upon the throne shall be no more; their posterity shall be no more. Then shalt thou judge the departed monarch, and the writer who lived in subjection to his power. The names of the friends, the defenders of humanity, shall live and be honoured, their glory shall be pure and radiant; but that vile herd of kings who have been in every sense the tormentors of mankind, still more deeply plunged in oblivion than in the regions of death, can only escape from infamy by the favour of inanity."

The following chapters will give the reader an idea of the nature of this work.

## CHAP. II.

*I am seven hundred and sixty Years old*

IT was midnight when my old Englishman left me. I began to be weary I fastened my door, and retired to rest. When I had closed my eye-lids I dreamt that ages had passed since I laid down to rest, and that I was awake; I rose, and found a weight oppress me to which I was not accustomed; my hands trembled, and my feet stumbled: when I looked in the

I could scarce recollect my visage; I went to bed with black hair and a florid complexion; but when I rose, my forehead was furrowed with wrinkles, and my hair was white; I saw two prominent bones under my eyes and a long nose; a colour pale and wan was spread over all my countenance; when I attempted to walk, I was forced to support myself by my cane; I did not find, however, that I had any ill nature, the too common companion of old age.

As I went out, I saw a public place, which to me was unknown; they had just erected a pyramidal column, which attracted the regard of the curious. I advanced toward it, and read distinctly, The year of grace MMD; the characters were engraved on marble, in letters of gold. At first, I imagined that my eyes deceived me, or rather that it was an error of the artists; but I had scarce made the reflection, when the surprize became still greater; for, directing my looks towards two or three edicts of the sovereign fixed to the wall, which I have always been curious to read, I saw the same date, MMD, fairly printed on all of them. Ha! I said to myself, I am then become old indeed, without perceiving it. What! have I slept seven hundred and thirty-two years\*?

All things were changed; all those places that were so well known to me presented a different face, and appeared to be recently embellished; I lost myself amidst grand and beautiful streets, that were built in strait lines; I entered a spacious square, formed by the termination of four streets, where there reigned such perfect order, that I found not the least embarrassment, nor heard any of those confused and whimsical cries that formerly rent my ears; I saw no carriages ready to crush me; the gouty might have walked there commodiously; the city had an animated aspect, but without trouble or confusion.

I was so amazed, that I did not attend to observe the passengers stop and regard me from head to foot with the most astonishment. They shrugged their shoulder and smiled, as we use to do,

July, 1772.

when we meet a mask; in fact, my dress might well appear original and grotesque, when compared with theirs.

A citizen (whom I after found to be a man of learning) approached me, and said politely, but with a fixed gravity, "Good old man, to what purpose is this disguise? Do you intend to remind us of the ridiculous customs of a whimsical age? We have no inclination to imitate them. Lay aside this idle frolick." What mean you? I replied, I am not disguised; I wear the same dress that I wore yesterday; it is your columns and your edicts that counterfeit. You seem to acknowledge another sovereign than Lewis XV. I know not what is your design; but I esteem it dangerous, and so I tell you: masquerades of this sort are not to be countenanced; men must not carry their folly to such extent. You are, however, very free impostors; for you cannot imagine that any thing can convince a man against the evidence of his own mind.

Whether he thought that I was delirious, or that my great age made me dote, or whatever other suspicion he might have, he asked me in what year I was born. In 1740, I replied. — "Indeed! why then you are seven hundred and sixty years of age. We should be astonished at nothing," he said to the crowd that surrounded me; "Enoch and Elias are not yet dead; Mathusalem and some others have lived nine hundred years; Nicolas Flamel traverses the earth like a wandering Jew; and perhaps this gentleman has found the immortal elixir, or the philosopher's stone." On pronouncing the last words he smiled; and every one pressed towards me with a very particular complacency and respect. They seemed all eager to interrogate me; but discretion held them mute; they contented themselves with saying, in a low voice, "A man of the age of Lewis XV. Oh! what a curiosity!"

### CHAP. III.

*I purchase a Suit of ready-made Cloaths.*

I BEGAN to be anxious for my safety. The man of letters said to me, "I see you are confounded, and therefore

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\* This work was begun in 1763.

therefore willingly offer to be your guide. But let us begin, I entreat you, by entering the first cloth-shop we shall come to; for," he frankly added, "I cannot be your companion, if you are not decently dressed."

"You must allow, for example, that, in a well-regulated city, where the government forbids all duels, and answers for the life of every individual, it is useless, not to say indecent, to wear a murdering weapon by your side, to put a sword on, when you go to pray to God, or to visit the ladies or your friends. A soldier can do no more in a town that is besieged\*. In your age, there were still some remains of the gothic chivalry; it was a mark of honour to wear at all times an offensive weapon; and I have read, in an author of your days, that an old man would parade with a sword that he could no longer use."

"How girding and troublesome is your dress! Your shoulders and arms are imprisoned; your body is pressed together; your breast is constrained, you can scarce breathe; and, why, I beseech you, do you expose your legs and thighs to the inclemency of the seasons? Each age produces new modes; but either I am much deceived, or our dress is both agreeable and salutary. Observe it."

In fact, the manner in which he was dressed, though new to me, had nothing in it disgusting. His hat had not the dark and gloomy colour, nor the troublesome corners of ours; there remained nothing but the cap, or body of the hat, which was surrounded by a sort of cape, that rolled up, or was extended, as the season required.

His hair, neatly combed, formed a knot behind his head, and a slight tinge of powder left the natural colour visible†. Far distant from the plaistered pyramid of scented pomatum; or those staring wings, that give a frightful aspect to the wearer; or those immovable buckles, that destroy the grace of the flowing curls. His neck was not tightly bound with muslin, but surrounded with a cravat

more or less warm, according to the season. His arms enjoyed their full liberty in sleeves moderately large; and his body, neatly inclosed in a sort of vest, was covered with a cloak, in form of a gown, salutary in the cold and rainy seasons.

Round his waist he wore a long sash that had a graceful look, and preserved an equal warmth. He had none of those garters that bind the hams and restrain the circulation. He wore a long stocking, that reached from the foot to the waist; and an easy shoe, in form of a buskin, inclosed his foot.

He carried me into a shop, where I was to change my dress: I sat down in a chair; but it was not one of those that are hard stuffed, and fatigue instead of refreshing; it was a sort of small alcove, lined with mat, and turned on a pivot, according to the direction of the body. I could scarce think that I was in a tradesman's shop for it was quite light, and I heard no prating about honour and confidence.

#### CHAP. X.

##### *The Man with a Mask.*

BUT, pray, who is that man that passes with a mask on his face? How fast he walks, or rather flies!—"is an author that has wrote a book. When I say bad, I speak not of the defects of judgement or style; an excellent work may be made to the aid of plain strong sense alone. I only mean that he has published dangerous principles, such as are inconsistent with sound morality, the universal morality which speaks to every heart. By way of reparation he wears a mask in order to hide his shame, till he has effaced it by writing something more rational and beneficial to society. He is daily visited by two worthy citizens, who combat his erroneous opinions with the aid of eloquence and complacency, his objections, confute them, and engage him to retract when he is convinced. Then he will be established; he will even acquire

\* In Paris, every man who is not a servant, or in trade, wears a sword if he can find money to purchase one, which he may do there for a few shillings.

† There are at present three or four hundred methods of dressing the hair of a man of fashion. O, how profound are the arts! Who can pretend to go through all their details!

the confession of his errors a greater glory; for what is more commendable than to abjure our faults, and to embrace new lights with a noble sincerity?"—But was his book well received?—"What private person, I beseech you, can dare to judge of a book against the opinion of the public? Who can say what may be the influence of a particular sentiment in a particular circumstance? Each author answers personally for what he writes, and never conceals his name. It is the public that marks him with disgrace, if he oppose those sacred principles which serve as the basis to the conduct and probity of man. He must of himself likewise support any new truth that he advances, and that is proper to suppress some abuse. In a word, the public voice is the sole judge in these cases; and it is to that alone regard is paid. Every author, as a public man, is to be judged by the general voice, and not by the caprice of a single critic, who rarely has a discernment sufficiently just, and knowledge sufficiently extensive, to determine what will appear to the body of the people truly deserving of praise or blame.

"It has been abundantly proved, that the liberty of the press is the true measure of the liberty of the people. The one cannot be attacked without injury to the other. Our thoughts ought to be perfectly free; to bridle them, or stifle them in their sanctuary, is the crime of leze humanity. What can I call my own, if my thoughts are not mine?"

In my time, I replied, men in power cared nothing so much as the pen of an able writer: their souls, proud and guilty, trembled in their inmost recesses, when equity boldly plucked the veil that covered their shame. Therefore, instead of protecting that sacred censur, which, well administered, would have been the strongest guard to vice and folly, they obliged writings to pass through a sieve, and one which was so close that frequently the most valuable parts were left behind. The flights of genius were in subjection to the cruel sheers of mediocrity, who clapt its wings without mercy. They began to say, "It must have been a droll," they said, "to see men gravely

employed in cutting a thought in two, and weighing of syllables. It is wonderful that you produced any thing good, when so shackled. How is it possible to dance with grace and ease, when loaded with heavy fetters? Our best writers took the most natural means to shake them off. Fear debases the mind, and the man who is animated with the love of humanity should have a noble and dauntless spirit. You may now write against all that offends you," they replied, "for we have no sieves, nor sheers, nor manacles; yet very few absurdities are published, because they would of themselves perish among their kindred dirt. Our government is far above all invective; it fears not the keenest pens; it would accuse itself by fearing them. Its conduct is just and sincere; we can only extol it; and, when the interest of our country requires, every man, in his particular station, becomes an author, without pretending to an exclusive right to the title."

*To the* EDITOR *of the* LONDON MAGAZINE.

SIR,

THE great shock lately given to credit by the failure of one house only is a remarkable instance of the delicacy of that matter, and requires the serious attention of every thinking man as an affair of very great importance, big with the highest consequence. I see some persons have given the public their opinion of the dangerous tendency of the great extension of it; give me leave, Mr. Printer, to say a word to that.

The providence of God for the convenience of mankind has established gold and silver as a medium of commerce; those two metals being universally taken in exchange in trade for all commodities whatsoever. Things being so, it naturally follows that no one should be able to get a greater quantity of commodities into his possession than he had gold or silver to exchange for it, or than those commodities he had, being rated at their determinate value in gold or silver, would procure; for even land is valued by a portion of gold or silver.

Now as there is but a certain quantity

tity of those two metals in the world, it follows also that the exchange of commodities must be proportioned to that, and therefore that luxury in general cannot rise beyond such a pitch; for though some private persons may have amassed great quantities of those metals, and so may live in great profusion by means of those things they can procure; nevertheless the quantity being limited in the whole, luxury must also be limited for the public, and cannot go beyond, but when debts are created. It has therefore been the policy of all well-managed governments to prevent a too great latitude being given to the creating of even simple contract debts, which in some degree cannot well be avoided in trade; yet Peter the first, king of Portugal, to restrain luxury, and prevent the ruin of families, absolutely forbid all his subjects to buy or sell any of their commodities without immediate payment, and made the second commission of that offence death.

But when we attempt to overturn the order which the providence of God has appointed, and create a new species of substance for a medium of commerce, we may reasonably expect that this will produce disorder. The method we have taken is to substitute paper in the stead of gold and silver; by marking this with ink we give it whatever value the credulity and greediness of men will allow it. Now as men can make and mark with ink as much paper as they please, the quantity becomes unlimited. Great imaginary riches are possessed by bold and enterprising men, who trade on paper credit beyond their real capital to an amount that is incredible. This brings in a torrent of luxury that is unbounded. Play-houses are opened all over the kingdom; trading towns, contrary to former custom, encourage them; balls, masquerades, assemblies, Pantheons for high and low, are met with everywhere; the roads are covered with post chaises, crowded stage coaches, horsemen, &c.

In short, we seem to be all turned mad, and this is owing to our having disregarded that order which it has pleased the providence of God to appoint; for though we are rich in imagination, we are in fact poorer

than we have ever been. This opens a door to all dishonest men (whose number is not small) to avail themselves of this miserable infatuation of the public with regard to paper credit, and to procure to themselves all manner of luxurious commodities without having a real equivalent to give in exchange for them. This gives opportunity for, and has occasioned so much forging of bills, notes, &c. vastly beyond what was formerly: let therefore honest men reflect seriously, that living thus upon paper credit and discount must soon bring us to ruin; and if we proceed on boldly now, the time may be protracted, but it will fall the heavier. Let them reflect seriously on this, and by degrees reduce their dealings to their real capital; then luxury will proportionably diminish, and matters go on more smoothly.

I am, SIR,

Your very humble Servant,

July 9.

H. L.

*Original Anecdotes of the celebrated*  
DUCHESS OF PORTSMOUTH.

**T**HIS singular woman owed her fortune and fame to the ambition of Lewis XIV. When that intriguing prince, who became more powerful by stratagem than by arms, projected the ruin of England by the folly of its monarch, as the fittest instrument to his purpose, he turned his eyes upon Louise du Querouaille the subject of these anecdotes. He well knew the propensity which Charles II. had to pleasure, and wisely perceived that this woman had the talents to acquire a total ascendancy over him. He sent her therefore to England, the train of the duchess of Orleans, and it happened exactly as he had foreseen. For, soon after her arrival in England, the amorous Charles created her duchess of Portsmouth.

About this time, after her having effected a complete conquest over the heart of Charles, she began to look around her, and was struck, in a particular manner, with the youth, figure, the gaiety, and the gentle qualities of the most profligate nobleman then living, the earl of Rochester. His lordship was too conversant in the service of intrigue to let a woman

woman's glance escape him; the duchess therefore did not ogle long in vain. They soon came to an explanation, and the first night, when the monarch should be absent from her bed, was appointed for a closer interview. This night arrives; and the earl was to ascend the back-stairs of the royal palace at a certain hour of the night. But, unluckily for him, a sudden inclination had determined the king to go upon the same errand too, and at the same hour: and the earl had but just gained the passage to her apartment, when he encountered the monarch. This interview was short: for Charles only said to him. "Goodnight, Wilmot! I'll talk with you to-morrow," and entered the room. The earl returned from whence he came, with the utmost agility. In the morning the king kept his word, and sent for Rochester, who behaved, on this occasion, like a man of gallantry and honour. He intirely exculpated the duchess from any knowledge of his intended visit, and the whole charge home to him-  
 saying that he knew she was alone, and that he was willing to risk any thing in an attempt to obtain the favour of so fine a woman. Charles believed every word he said, but banished him the court for three months for his boldness; a punishment which he frequently inflicted on this nobleman, for he could forgive any thing but a rival in his amours. As banishment from the court, the center of beauty and pleasure, was in the highest degree irksome to the licentious Rochester, he generally revenged himself on his master by writing lampoons against him, replete with wit, satire, and abuse. The lampoon, which he wrote on this occasion, we have in some editions of his works; and it seems to have been dictated by a spirit of particular severity.

It was not fashionable, in those times, to meddle much in state affairs, so that the duchess had the fewer obstacles to surmount in that department; and we may learn, from the following instance of her power, with how much ease she carried points of importance: a young gentleman of family and fortune, but of abandoned principles, had long distinguished himself in highway robberies, and other desperate acts against so-

ciety. He had been often apprehended, and sometimes convicted, but through the interest of his friends had been always pardoned. He was at length tried for murder and condemned. He had now become so notorious, that it was absolutely necessary to sacrifice him to the public safety. The influence of many of the nobility was in vain exerted in his favour; the king was immoveable. He was just proceeding to give the order for his execution, when some of the nobility artfully threw a copy of a pardon on the table before him. He had a pen in his hand, and the duchess of Portsmouth stood at his shoulder. She took his hand gently within her own, and, conducting it to the paper which had the pardon written on it, led his hand while he subscribed his name, the king not making the least resistance. Shaking his head, and smiling, he threw the pardon to the noblemen who had interposed in the young man's behalf, telling them "to keep the rascal out of his reach for the future." When this pardon was shewn to the lord chancellor Hyde, observing how badly the letters of the king's name were formed, as if his hand had trembled, he said, that, when the king wrote, 'justice had been fighting against mercy.'

St. Evremont, the French wit, during his residence at the English court, was beloved and protected by the duchess. The friendship was reciprocal; but the foundation of it was supposed to be something more than the mere association and assent of polite minds: and those who pretend to unlock mysteries asserted, that they could trace up the original motives to a political source. This, however, is certain, that many little jeux d'esprit, which were circulated at court as those of the duchess, were actually the productions of St. Evremont's pen.

As we cannot speak farther with certainty, we shall close our accounts of this celebrated woman, who ruled the most inconstant monarch in the world till the day of his death. She survived her royal lover many years, having not died till November 1734, aged 89. She preserved her beauty till 70, and her wit till her death.

*An*

## AN IMPARTIAL REVIEW OF NEW PUBLICATIONS.

## ARTICLE I.

*THE Baths of the Romans explained and illustrated. With the Restorations of Palladio corrected and improved. To which is prefixed an introductory Preface, pointing out the Nature of the Work. And a Dissertation upon the State of the Arts during the different Periods of the Roman Empire. By Charles Cameron, Architect, Folio, 4l. 4s.*

This is a work of great labour and expence, and was executed by the author with the laudable intention of displaying the beauty and grandeur of the architecture of the ancients. And it must be confessed, that he could not have chosen a subject more favourable to his purpose than the object of his present studies, viz. the baths of ancient Rome; buildings which were planned with such profusion of taste and design, and constructed with such magnificence and expence, as could be supported by the first city of the world only.

This work, our author informs us, is intended to supply the deficiencies of an imperfect design of Palladio, which that great architect did not live to finish. We shall quote such passages from the introductory preface as will be sufficient to give the reader a full idea of the author's design. "The many voluminous works, (says he) which have been given to the world on the subject of the Roman antiquities, would naturally lead us to imagine, that it were not capable of any further illustration. It must however be confessed, that till of late years we have been obliged to take up with very superficial and imperfect accounts, from writers, whose characters would have led us to expect the fullest information.

"In treating upon subjects which engage the attention, we are very apt to be led away by ideas, which, at first sight, seem naturally to arise from the point in question, but which a more mature consideration rejects as foreign to the purpose. For this reason, the writer should often put himself in the place of the unconcerned reader, that he may keep as clear as possible of those prejudices and partialities, which, notwithstanding all his endeavours, will sometimes get possession of him. It will appear, that this caution is more especially necessary on the present occasion, when we consider to what various uses of pleasure, as well as convenience, the luxury of the times had appropriated the baths under the Roman emperors. These buildings are deservedly reckoned amongst the most remarkable of their works; whether we consider their vast extent, which has given occasion to some writers to use the most extravagant expressions in their praise, or their having been erected in the most flourish-

ing state of the empire, under princes who were prompted by the ambition of out-doing their predecessors, and by the desire of ingratiating themselves with the people, for whose use they were designed, to display, in the execution of them, their utmost magnificence.

"The temples were confined to religious rites and ceremonies; the theatres, amphitheatres, basilicas, &c. had each their distinct and separate province assigned them; but in the baths all these seem to have been united. Besides the amazing number of chambers, and other necessary accommodation for the purposes of bathing, they were furnished with spacious halls and porticos for walking, with exedrae and seats for the meetings of the philosophers. The most complete libraries in the city were transported thither; and the people, in the great space they enclosed, were treated with theatrical entertainments, as well as the shews of the gladiators."

Before we proceed further, we cannot avoid remarking how deficient the style of our author is in precision and correctness. We have particularized some of these inaccuracies in the above quotation by *Italic* characters, and the vulgarisms that disgrace the succeeding pages are numerous and unpardonable. We shall be seldom induced to remark errors of this kind in writings of a trivial and unimportant nature; but, when the author of difficult and liberal studies communicates them to the world in a vulgar and inelegant style, we think ourselves justified in charging him with inattention and neglect. Mr. Cameron, near the beginning of his preface, speaking of men who have written on the subject of Roman antiquities, observes, "that their pains had been better bestowed, had they, before they entered upon so comprehensive a plan as the illustration of antiquity, joined a proper knowledge of architecture to that of books." Might not these men retaliate, and say to Mr. Cameron,

*"Mutato ordine, de te Fabula narratur?"*

If they have neglected to join the knowledge of architecture to that of books, has not Mr. Cameron, in some degree, forgot to join the knowledge of books to that of architecture? When we charge Mr. Cameron with this neglect, we do not found it upon his inaccuracy of style in particular; this defect is too inconsiderable to induce us to draw important conclusions from it; but we have our eyes fixed also upon the use he makes, in the course of his work, of the ancient writers, whose descriptions he sometimes applies to the support of his own

1772.

(we think) with too much confidence.

"We may here remark, (continues our author) that there is no part of polite literature, which has more strongly engaged the attention, or raised the curiosity of mankind, than that which has for its object the state and revolutions of great and mighty nations. We cannot help being struck with the grandeur of the city of Athens, and the sumptuous edifices which Pericles raised there, as well as with the exalted notions of liberty and independence, which he infused into the Athenians, such as we find them represented in the works of cotemporary writers. But what idea of the noble actions of their ancestors can a people afford us, whose manners and customs are totally changed, whose laws and forms of government are obliterated, whose language is almost lost by a mixture with that of the most illiterate barbarians? Such is the situation of this once flourishing country, and the information we should receive by the most diligent enquiry into the present state of it would be proportionably small, were it not for those magnificent productions of the age we are speaking of, which still exist, and prove the best and most substantial comment upon the words of the historian. Hence we collect, into one point of view, the succession of empire, and the progress of the arts: hence it is that public monuments and inscriptions are sought for with earnestness, as not being liable, like uncertain traditions or manuscripts, to be altered or corrupted."

Conscious as we are of the important department, which public and private buildings, and the other branches of architecture, occupy in the history of a people, we cannot help thinking, that antiquarians have been too profuse in their zeal, and that they have ascribed greater praises upon this subject than a real philosopher would allow to be due. Mr. Cameron has, in this circumstance, faithfully followed the track of his predecessors, and deposited a very zealous offering upon the shrine of the arts. We cannot, for our own part, conceive, why ancient architecture, or the arts congenial to it, ought to be studied (as some men would insinuate) more indefatigably than the sciences, which the ancients cultivated to enlarge and improve the mind. We cannot conceive, that the interests of mankind are even so nearly connected to the former as to the latter, or that the instruction, which we may derive from the study of these arts, will repay us the attention and labour with which it is consecrated. We allow to the ruins, the monuments, the inscriptions of the ancients, the importance and veneration that are due to them; but when we compare these, with the article of real utility, with the philosophy, the history, the morality of the age, how the latter rise in our idea!

how the former sink! With respect to their influence on the mind, will these august remains of antiquity make us wiser or better men? How much less so, than the writings of Seneca, of Plato, of Cicero, or Antoninus? With respect to their influence in extending our knowledge, what feeble information do they convey to us concerning the history, the genius, the customs, the sentiments of the people, when compared with the extensive field, which the writings of Pliny, of Livy, and even the satires of Juvenal and Horace, open to our view! In the history of a people, we regard the former as the melancholy monuments of ambition, folly, and luxury; whilst we view the latter as the lively monitors of succeeding ages, who teach them to improve the mind, to refine the heart, to think and act like men; who inform them what the ancients were, and what the moderns ought to be. These remarks are too obvious to be repeated here, did not the extravagant praises, which mere antiquaries bestow upon their particular studies, urge the necessity of reminding them, that they are prejudiced and partial.

We now return to our author. After having remarked, concerning the Roman architecture, that, at a certain time, the love of novelty, which prevailed among the people, was a great impediment to its progress, by having introduced many wild and fantastic inventions, he says:

"There were not wanting, however, men of discernment, who, though captivated at first, were not so entirely misled, as to prefer the specious appearance of excellence to the real and substantial beauty of the Grecian and Roman architecture, when introduced to them in its proper form, and who have re-established the old and true method of building, by unanimously giving to Palladio the first place among the modern architects. This accurate and diligent observer of antiquity appears to have considered the baths as more particularly worthy his notice. He did not, indeed, live to publish the work he had prepared relating to them, and which he promised in his book of architecture; but from the designs he left at his death, which were fortunately recovered, and given to the world by the late Lord Burlington, it appears, that he examined them with uncommon care and attention, not only by observing and measuring the plans and elevations, such as they remain at present, but by completing and restoring them, in order to shew what they were formerly. Both these points are so accurately and fully executed, that, as this book is the basis and foundation upon which the present work is established, so must it be to that of any author, who may hereafter treat upon the same subject. This work of Palladio, never having received his last corrections, appears under a very imperfect form. What is now offered

offered to the public is intended to supply this deficiency: the buildings he has described have been again measured, and the errors, which have escaped him, corrected. The elevations and sections of the baths, which he has represented as in their original and perfect state, are here given ruined as they now remain from accurate drawings made on the spot, or from the best designs of these buildings, as published in the time of Palladio. By comparing, therefore, with his restorations, these authorities, upon which they are founded, the reader will be enabled to judge of the degree of credit which they deserve."

To this account of the ingenious author's design, little remains for us to add. The work is divided into nine chapters, which treat severally the following subjects:

Chap. I. Of the Apartments belonging to the Baths.

Chap. II. Of the Baths of the Romans under the Emperors.

Chap. III. Of the Baths of Agrippa.

Chap. IV. Of the Baths of Nero.

Chap. V. Of the Baths of Titus.

Chap. VI. Of the Baths of Domitian and Trajan.

Chap. VII. Of the Baths of Caracalla.

Chap. VIII. Of the Baths of Dioclesian.

Chap. IX. Of the Baths of Constantine.

In his description of these baths, the author has displayed much learning and ingenuity. He has adduced the testimonies of various authors of antiquity to illustrate his descriptions; though, in comparing his own conjectures with the quotations, we think, (as we have remarked already) that he uses them with too much freedom. The plates which are given of the baths, ruins, figures, ceilings, &c. are very numerous and grand; the plans of them must have been taken with much attention and trouble, and the execution of them effected with a profusion of time and expence.

A French translation of the work is added, for the convenience of those who are better acquainted with that language than with the English.

The dissertation upon the state of the arts, during the different periods of the Roman Empire, which is prefixed to this work, is very superficially written. The author runs rapidly from period to period, and, through the whole essay, he appears to be more a chronologist than a man of learning.

Upon the whole, this volume, bulky as it is, will merit room in a library. We think it cheaply purchased at four guineas.

II. *Trifles*: By Vortigern Crancocc, Esq. A. B. C. D. and E. F. G. H. I. and K. L. M. N. and O. P. Q. R. S. and T. U. V. W. X. Y. Z. 8vo. 2s. Bladon.

This is one of those brilliant, empty bubbles, that float upon the surface of literature. We have many of them in our age,

and, hydra-like, quickly as we *wipe them off our hands*, still more quickly does another luxuriant crop rise to our view. They are certain literary phantoms, which are continually rising from obscurity, and passing into oblivion.

This author affects to be an humourist, and to follow the path of that great master of humour, Dr. Arbuthnot; but he follows him truly *baud passibus æquis*. And while he is very lavish of his praise to the doctor's memory, he is equally lavish of his censure on his associate, Dean Swift, whom he asperses as a brute, a dunce, &c.—This is being an *humourist* indeed!

This volume consists of the following pieces:

The Life of the Author, by the Editor.

Proposals, addressed to "such Gentlemen as want Wives, to such Ladies as want Husbands, and to such Husbands and Wives as want Children, or desire to have the own exchanged," for opening an office, where their several Wants may be obviated.

Dean Swift detected. Observations upon Edinburgh.

A Plan for the Improvement of the Orthography of the English Language.

And four or five pieces of poetry.

All these are written in the ludicrous style, and in the poems the author is frequently obscene. The *Life of the Author* seems to have more merit than any of the other pieces, as it ridicules, with some humour, the verbosity and insignificance of the facts, which are sometimes admitted in biography. We cannot see to what purpose the other pieces tend; and we are sorry that it is now become fashionable to utter in the world productions, which can neither instruct the head, nor improve the heart.

III. *Le Tocsin des Rois*. Par M. Volt\*\*\*\*. *Suivi d'un Mandement Muphti, ordonnant la Suppression de cet ouvrage; et d'un Decret du Divan, qui condamne l'Auteur à être empalé.*

*An Alarm to Kings*. By M<sup>rs</sup>. Volt. To which are added, the Mandate of Muphti for the Suppression of that Work, and the Decree of the Divan, condemning the Author of it to be impaled.

Whether this is the production of Voltaire's, or of some other pen, it is written after his manner. The *Alarm* is a violent attack upon the Turkish emperor and court, as the authors of the attempt was made to assassinate the king of Poland, and the *Mandate of the Muphti* is intended as an answer to it, and supposed to be issued by that august head of the Mahometan religion. As the former is an attack upon the Mahometans, the latter is an attack upon the Christians, and, in truth, a very good and just satire upon the history of the Christian world, and that of France in particular. The pious and bloody rage of our forefathers



P<sup>T</sup> OF S<sup>T</sup> ANDREWS PARISH



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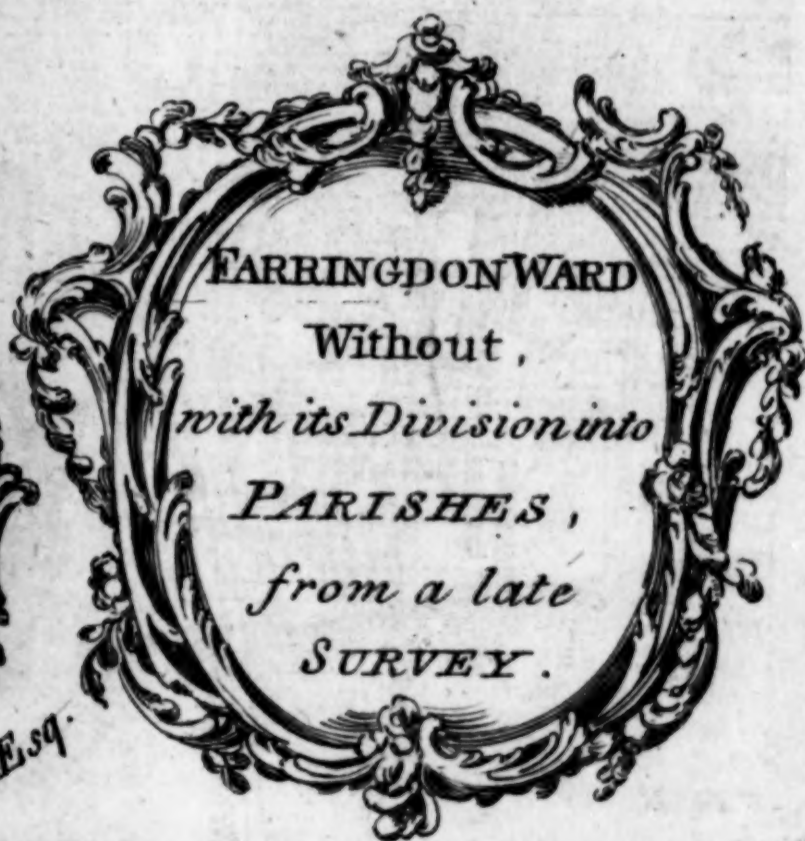
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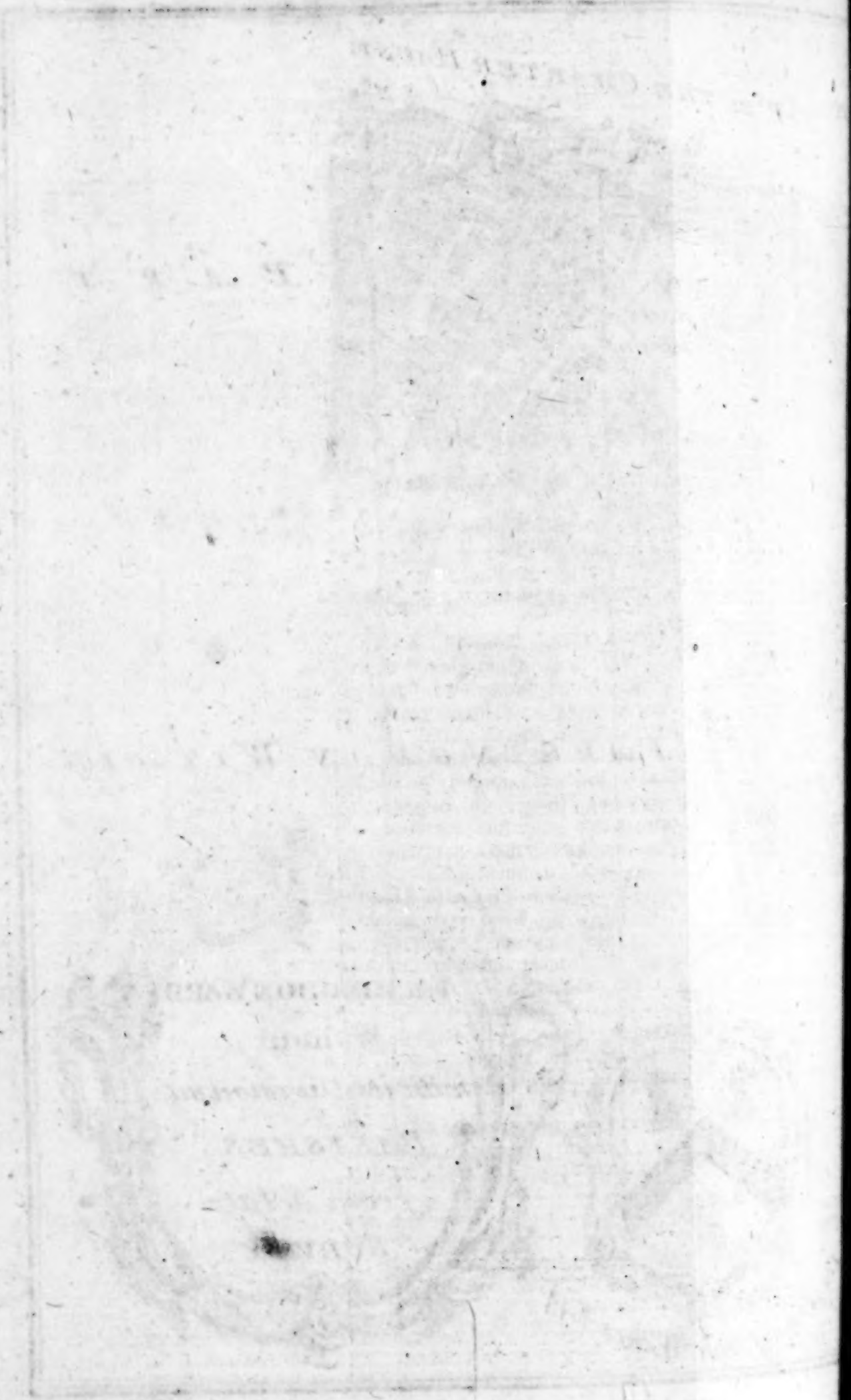
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FARRINGTON WITHIN



The Arms of John Wilkes Esq.





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IV. *The Oeconomy of Beauty; in a Series of Fables. Addressed to the Ladies.* 4to. Wilkie.

The author informs us, that these poems are calculated to illustrate and enforce this truth, "That personal beauty is, in a high degree, dependent on sentiment and manners."

The importance of this proposition has been very little attended to by the fair sex; and we are sorry that a secret, so nearly connected with their true interests, which would give new bloom to the skin, and new lustre to the eye — in a word, a secret on which all the beautiful and good in woman depends, should be known to a few of them only. As the publication of this secret will carry with it particular advantages to the fair sex, we are glad that so able an author has undertaken the task; and, could our voice add any persuasion or force to his arguments, we would inform them, that it would soon perform wonders, and make the lovely part of the creation still more lovely.

These fables are nine in number, every one of which enforces some moral truth. The author is a philosopher as well as a poet: his philosophy is good, and his poetry is excellent, and he blends the one with the other like an able master.

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*Short Account of the Ward of Farringdon Without, in the city of London; a Plan of which Ward was given in our Magazine for last Month.*

THIS ward is the most westerly ward in the city, and is bounded on the north by the Charter-house, the parish of St. James Clerkenwell, and part of St. Andrew's parish without the freedom; on the west by High Holborn, and the parish of St. Clement Danes in the Strand; on the south, by the river Thames; and on the east by the ward of Farringdon Within, the precinct of St. Bartholomew near Smithfield, and the ward of Aldersgate.

The most considerable places in this ward are, Smithfield, Cloth-fair, Bartholomew-close, Snow-hill, all Holborn up to the bars, Hatton-Garden, Leather-lane, Brook-street, the Old-Bailey, Ludgate-hill, Fleet-market, Shoe-lane, Fetter-lane, Fleet-street, Whitefriars, and Salisbury-court.

The most remarkable buildings are, the Temple, Serjeants-inn, Clifford's, Barnard's, and Thavie's-inns; the latter however is now deserted and in ruins, and is to be converted into a street or square; St. Bartholomew's hospital, Fleet-prison, Surgeon's-hall, with the parish churches of St. Bartholomew the great, St. Bartholomew the less, St. Sepulchre's, St. Andrew's Holborn, St. Dunstan's in the west, and St. Bride's.

The great extent of this ward has caused it to be parted into three divisions; it is governed by an alderman, three deputies, sixteen common council men, forty four inquest men, fifteen scavengers, and fifteen constables. The present alderman is John Wilkes, Esq.

To the EDITOR of the LONDON MAGAZINE.

SIR,

FROM Dr. Stennett's Reply to the Christian Minister's Reasons for sprinkling, one thing is evident: sprinkling, some time ago, was made a compliment of to the  
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SIR,

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ancient mode of plunging. Dr. Stennet is in the full possession of it, and will not give it us for modern new fangled notions; and indeed he is much in the right. What hath time, place, customs, manners, dress, to do with a divine ordinance? Suppose a Jew, under the law, was to have exchanged the right of circumcision for something he might esteem equally significant, and more eligible for the situation he was in, at home or abroad, would the plea of its being irksome, indecent, painful, or unsafe, been a sufficient apology? No, surely, it would not. What good reason then can a Christian minister give for exchanging the ancient mode of plunging for the more modern one of sprinkling? Plunging is the apostolical method, confessed, baptism succeeds circumcision, and Christ the author of the institution. How will he exculpate himself? I was born or educated in a northern climate, among a polite people, and therefore changed the indecent, hazardous mode of plunging, for the more decent safe one of sprinkling. Will this do? I am afraid not. It reflects upon Christ and his disciples, as if they did not understand decorum and safety. Besides, it will be said, those who can strip and plunge themselves naked into cold water for their pleasure, are afraid to exchange their robes for such decent light vestments as were used by Christ and his followers, to fulfil a divine ordinance. Their garments, therefore, is only a pretence. The truth is, they do not chuse to be made a gazing stock to the people, or exposed to the laughter of an ignorant multitude, though in defence of truth itself, &c.

In short, Sir, if the pedobaptists can produce no better reasons for sprinkling, than such as make against themselves, it is more than time we all of us repented and believed with the anabaptists, that plunging is the right mode of baptizing.

I am, your's, &c.

July 15, 1772.

SPARGO.

#### A SKETCH of the TIMES.

**E**MPTY Churches. Crammed Playhouses.  
Parsons without Religion. Women  
without Chastity.

The Girls all Boldness. The Men all Effeminacy.

Marriage despised. Concubinage gloried in.  
Cuckolds without Number. Prostitutes in  
every Corner of the Town.

Patriots without common Honesty. Officers  
without Courage. And a Set of Lawyers  
so destitute of Principle, that they would  
plead for the Devil.

A Court full of Folly. The Drawing-Room  
of Treachery.

Fidlers caressed. Men of Sense neglected.  
And the best Encouragement given to  
Butterfly Catchers.

An Opposition without Meaning. And a  
Ministry without Abilities.

To the EDITOR, &c.

SIR,

**I**T is in the political as in the natural body; the causes of the evils subsisting being investigated and known, proper and sufficient remedies may be applied. The dearth, not to say scarcity, of provisions is felt and acknowledged by all; the causes productive of it are various, which to exhibit collectively may be of use to those whose duty and business it is to remove it. *Inclosures*, which deprive the cottagers of turf for firing, and food for their poultry. *The consolidated farms*, which, by annihilating little farms, have checked the breed of pigs and poultry, that not being an object with the wealthy farmer. *The turnpike roads*, which have brought many respectable families to town, to the ruin of the ancient hospitality in the country, and raising the price of provisions in the metropolis. *The augmentation of estates*, owing to the luxury and prodigality of the times, which unavoidably enhance the value of the different produce. *The contagion amongst the large cattle*, and the bad seasons of lamb falling for years past, which occasioned some farmers to break up their pasture, and sell off the remainder of their stock. *The scarcity of beans and barley about six years ago*, which carried off the poultry and pigs of the villagers. *The continual transportation of sheep from different parts of England and France*, the French being resolved, at a rate, to procure a breed from us. *Luxury and trades-people*, whose tables are now frequently, which thirty years ago were up days of festivity only, covered with the best of fish, flesh, and fowl. *The breeding horses for transportation*, which, by increasing the value of oats and pasture, has lessened the cultivation of wheat, and the breed of other cattle. *The amazing largeness of the suburbs of the metropolis*, to the irrecoverable loss of a number of farms which supplied the town with large quantities of eggs, butter, calves, pigs, and so on. *Ordinaries and chop-houses*, where the gentleman and petty tradesman luxuriate, indulge themselves in the choicest delicacies of the season. *The running of wharves to foreign markets*, the gain of which, being considerable, is a strong temptation to the farmer to withhold his corn. *Country houses*, which occasion the keeping of two tables when the provision of one would be sufficient for the family. *The general passion of tea-drinking*, of benefit only to the curious and high-liver, which, from an unnecessary consumption of butter, milk, coal, and wood, hath within fifteen

which the price of these necessaries double, and made cheese not only worse, but fifty per cent. dearer. The scarcity of good apples, since the last general blight, which with bread and milk are the principal food of the children of the poor. The prodigious number of livery servants, who cannot content

themselves with plain food, but must have their tit-bits as well as their masters. Lastly, the daily and almost incredible slaughter of pigs, lambs, calves, and all kinds of poultry, to gratify the appetite of the glutton, and to please the taste of the epicure.

## POETICAL ESSAYS.

To the EDITOR of the LONDON MAGAZINE.

SIR,

THE two following episodes are taken from the second book of Ossian's Fingal. If you think this version will be any entertainment to the public, I beg you will insert it in your next Magazine. Should this first essay be approved, I may hereafter send you others, attempted from the same poet. I am, Sir,

Your's, &c. A.M.

From the Second Book of Ossian's Fingal.

CUCHULLIN, dejected after his defeat, attributes his ill success to the death of Ferda, his friend, whom he had killed some time before. Carril, to shew that ill success is not always attend those who innocently killed their friends, introduces the episode of Comal and Galvina.

DOWN on the woods the winds hoarse murmur'ing blow,

From echoing rocks the noisy torrents flow;  
How'r of rain the head of Cromla shrouds,  
The stars red tremble thro' the flying clouds;  
While on a purling riv'let's windy side,

Hoarse furly found a neighbouring tree reply'd,  
The chief of Erin sat, with Colgar's son,  
And hoary Carril, bard of ages gone —

Spoke ensu'd, and none the silence broke,  
Still with a sigh, at length Cuchullin spoke.

Success will not that impious man attend,  
Who has in single combat kill'd his friend —

Thou noble son of Damman, I can swear,  
That as my very life, I held thee dear.

Here Comal (interrupting) ask'd — How fell  
The breaker of the shields? I knew full well

The son of Damman; he was tall, and fair,  
The bright rainbow of the hill of deer.

From distant Albion Ferda cross'd the sea,  
There many a barren mountain own'd his

sway.

Mure's hall (drawn by the common fame  
Of Ulster's school) to learn the sword he came,

There the youthful stranger first I knew,  
Our acquaintance soon to friendship grew;

Together at the chase we pass'd the day,  
In the heath at night together lay.

Carril was now of Ulster's plains possess'd  
Numerous droves of lowing cattle blest:

Galvina was his spouse, who, with the light  
Beauty cover'd, was divinely bright;

But then her heart was vain, the house of pride,  
A vice to beauty ever near ally'd.

She lov'd with ardour Damman's stately son,  
Who in the bloom of youth a sun-beam shone.

Her soul on fire, and mischief her intent,  
The white-arm'd woman to her husband went,

And thus address'd him. Cairbar gives me  
pain,

I will no longer in his halls remain.  
His soul is dark, his countenance severe;

Divide the herd, and let me have my share.  
If such thy purpose, mildly he reply'd,

The son of Semo shall my herds divide;  
To his impartial judgement we may trust

Our mutual interests; for I know him just;  
And pledge my honour he will do you right.

Then must we part? — Adieu thou beam of  
light.

I went, and shar'd their herds upon the hill —  
One snow white bull remain'd ungiven still:

This on the injur'd Cairbar I bestow'd;  
Dengala saw, and with resentment glow'd.

From that day forward, studious of my death,  
She labour'd to bring on me Ferda's wrath.

I hate Cuchullin, she would often say,  
Oh might I hear that cold on earth he lay!

Bestroy this fell tormenter of my soul,  
Or o'er Dengala Lubar's stream shall roll.

My wand'ring ghost shall haunt thee from the  
grave,

And mourn the fatal wound resentment gave.  
Still unresolv'd? Or grant the dear request,

Or, cruel! pierce with steel this heaving breast.  
The fair-hair'd youth this answer always

made;

To fight Cuchullin you in vain persuade:  
The son of Semo is my bosom friend,

And shall I with the man I love contend?  
No measure then the ferocious woman kept,

She three successive days before him wept;  
But on the fourth reviving sun's return,

The youth consenting bid her cease to mourn,  
And rising said — relentless heart of pride

By murder only to be satisfy'd?  
At your command to fight my friend I go,

But wish his righteous hand may lay me low,  
If I should perpetrate thy wicked will,

I never after must ascend the hill,  
Without reflecting on Cuchullin's death,

When I behold his tomb upon the heath.  
On Mure's lofty hills our swords we drew,

Which glit'ring o'er our heads at random flew;  
Now round the helms of steel in circles sung,

Now on the slipp'ry bucklers faintly rung.

Dengala

Dengala saw we did not mean to fight,  
And with a smile insulted thus her knight.

Cease Ferda, beam of beauty, thou art young,  
That tender arm is not in battle strong,  
Submit to Semo's son, you may provoke  
The mighty chief, he stands like Malmar's  
rock.

At this, while from his eyes the tears descend,  
He fault'ring cry'd, Cuchullin, we must end  
This boyish play, and boldly come to blows;  
It is the fair Dengala makes us foes.

Raise then thy shield, my hostile thrusts  
put by;

There is no mean, for you or I must die.

As wind imprison'd in some hollow rock,  
My lab'ring bosom groan'd—when thus he  
spoke—

I brandish'd high the lightening of my steel,  
The lovely sun-beam of the battle fell.—

So died the dearest of Cuchullin's friends,  
Since which success no more his arm attends.

The hero ceas'd, and melted into tears,  
When thus the aged bard of other years.  
Son of the Car, with reason you bewail,  
Sad are thy words, and sorrowful the tale  
Of Damman's son. The youth's unhappy fate  
Sends back my soul to times of ancient date.  
I have been told of Comal, who, like you,  
Through inadvertency his mistress slew;  
Yet after that, successful in the field  
The hero prov'd, and made the mighty yield.

This Comal also was of Albion strain,  
An hundred hills compos'd his vast domain;  
His branchy deer drank of a thousand brooks,  
His dogs were eccho'd by a thousand rocks:  
With ev'ry beauty that adorns the young,  
His hand in battle could subdue the strong.  
One was his love, and she was heav'nly fair,  
Conloch's bright daughter, with the raven  
hair,

Who in the bloom of beauty, like the sun,  
Amidst a thousand maids, superiour shone.  
Well practis'd in the chace, her clam'rous  
hounds

The bounding roe pursu'd o'er barren mounds;  
Her arm expert the stubborn yew tree bent,  
And founding on the winds the arrows sent.  
Her soul was fix'd on Comal, and with sighs,  
In secret, often met their conscious eyes.  
Oft at the chace they commun'd in the grove,  
And there in private breath'd their mutual  
love.

But Garmal, who in gloomy Ardren sway'd,  
Beheld, admir'd, & sought for wife the maid.  
He watch'd her lonely footstep on the heath,  
And vow'd to be unhappy Comal's death.

One day, fatigu'd, and lagging on the plain,  
While hazy mist conceal'd the hunter-train,  
Tir'd of the chace, and seeking a retreat,  
In Ronan's cave the youthful lovers met.  
This lone recess young Comal often sought,  
And here his magazine of arms had brought,  
Which round the walls in shining order plac'd,  
The spacious inside of the cavern grac'd.  
Twice fifty shields, with tough bull-hides  
made strong,

Hung up, each fasten'd on a leather thong:

As many helms of steel above them  
Lighting with glimm'ring rays the  
stone.

Now had the noon-day beams dis-  
When Comal rising thus the fair add-  
Stay here a while, my love, and be  
Of Ronan's cave: I see on Mara's  
A straggling deer: as soon as that  
I will return, and join you here again.

Dark Garmal, said the fearful maid  
His hostile footsteps often haunt the  
Behind these heaps of armour I will  
Till you return; but be not long away.

He went: the daughter of Comal  
prove

(The fatal spring of all their woes)  
Her snowy sides in heavy armour dress'd  
And, snatching up a shield and spear  
Straight from the cave of Ronan  
road,

And boldly tow'rd's him like a warrior  
He thought it was his foe: his  
high,

His colour chang'd, and darkness d-  
In that ill-fated hour, the bow he d-  
Swift to the mark the shaft unerring  
Galvina fell—With wildness in his  
He forward ran, and call'd upon the  
He call'd again, the loud resounding  
Return'd her name; but she no answer  
“Where art thou, oh, my love!”  
once more.

He saw at length, where rolling in  
She gasping lay, with his own cruel  
Now bath'd in blood, deep rooted in  
Oh, is it thou!—By violent grief  
Here fail'd his voice: he sunk  
breast.

By chance the hunters came the  
found

The hapless pair extended on the  
Perceiving signs of life in Comal  
They rais'd him up: he after  
But always sad, and melancholy  
Round the dark dwelling of his be-

The sons of Ocean came: the  
And routed drove them headlong  
fleet:

For death, not victory, the hero fo-  
And try'd to meet the glorious end  
But who could make the mighty C-  
At last he threw away the dark-br-  
And fought unarm'd: a wand'ring  
His manly breast, and stretch'd his  
ground.

With his Galvina on the coast he  
Fast by the surges of the founding  
Afar the mariner beholds their gh-  
As swift he bounds along the north

NOTTINGHAM ALE. A

**F**AIR Venus, the goddess of beau-  
Arose from the froth that fo-  
sea:

Minerva crept out of the cranium  
A coy, sullen slut, all authors

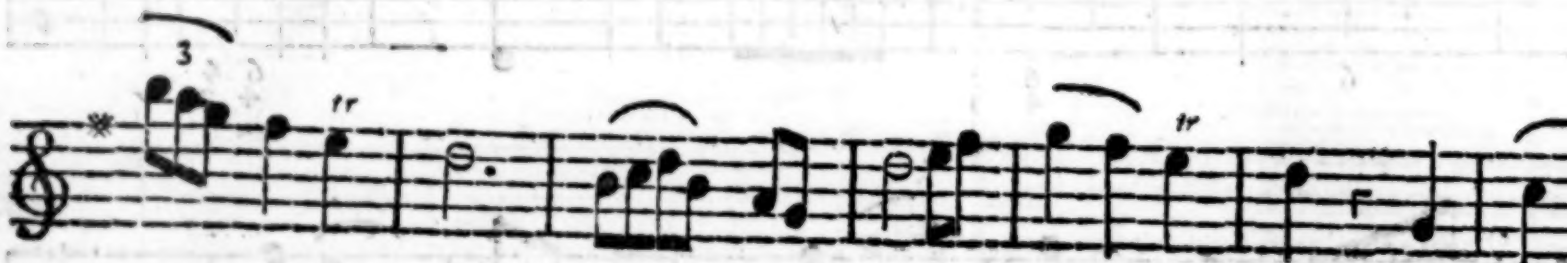
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# FOR THE GER



Amoroso



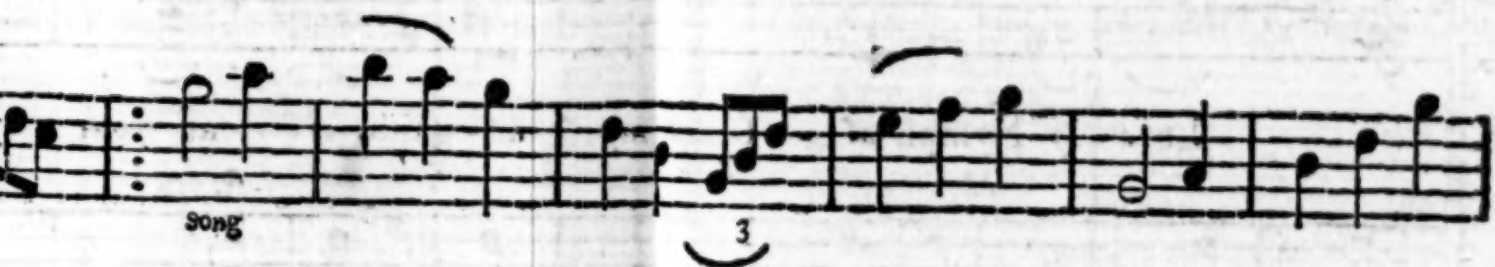
# FOR THE



Amoroso



GERMAN FLUTE.



E GUITAR.



# IN A FAVOUR

Sung by Mr. DUBELLAMY, in MIDAS, at the

Amoroso

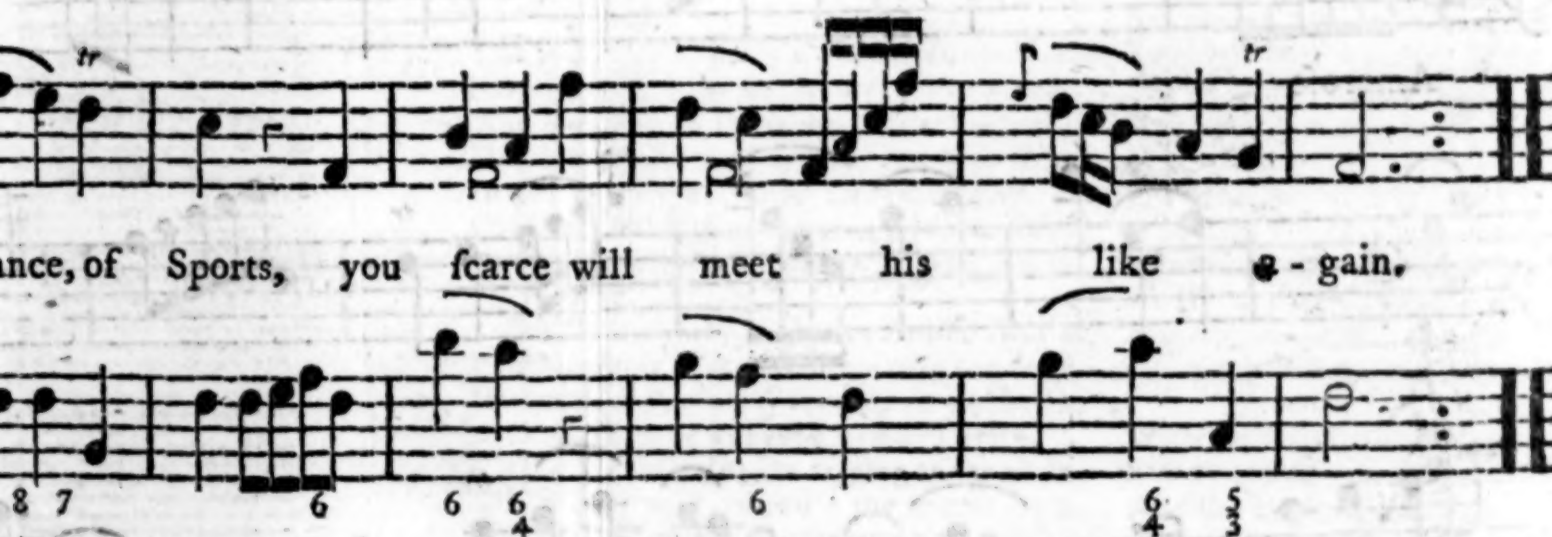
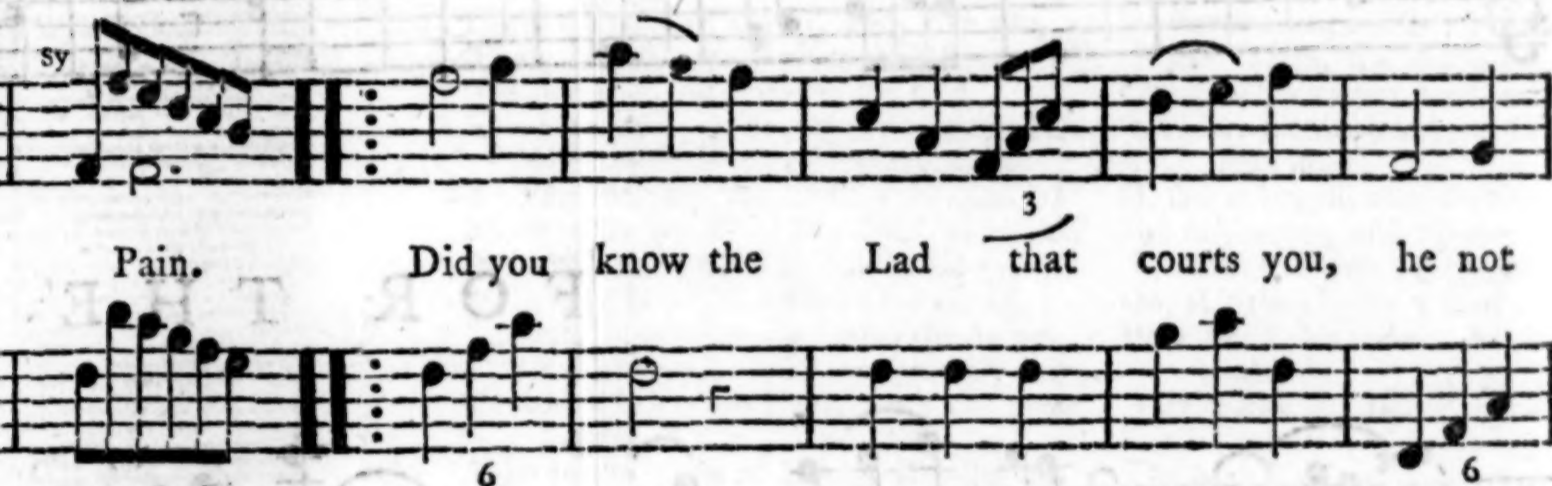
First system of musical notation. The treble staff contains the melody with lyrics "Love - ly Nymph af - swage my an - guish, at your". The bass staff contains the accompaniment. The key signature has one flat (B-flat) and the time signature is 3/4. Fingering numbers (6, 4, 2, 8, 7, 6, 6, 6, 4) are written below the bass staff.

Second system of musical notation. The treble staff contains the melody with lyrics "lan - guish, one kind look wou'd ease his". The bass staff contains the accompaniment. Fingering numbers (6, 6, 4, 6, 6, 4, 5, 3) are written below the bass staff.

Third system of musical notation. The treble staff contains the melody with lyrics "long need sue in vain. Prince of Song, of Dance, of". The bass staff contains the accompaniment. Fingering numbers (6, 4, 6, 7, 8, 7, 4, 2) are written below the bass staff.

## WRITTEN A I.R. F

the THEATRE ROYAL, in COVENT-GARDEN.



FOR



DR. SOLANDER.



MR. BANKES.



Here Bacchus, they tell us, that prince of  
good fellows! [tale,

Was his natural son:---But attend to my  
For those that thus chatter, mistake quite the  
matter,

He sprung from a barrel of Nottingham ale.  
Nottingham ale, boys, Nottingham ale.  
No liquor on earth is like Nottingham ale.

And when he had emptied the cask whence  
he sprung,

For want of more liquor, disconsolate grew,  
He mounted astride, set his arse on the bung,  
And away to the gods and the goddesses flew:  
But when he look'd down & saw the fair town,  
To pay it due honour not likely to fail [birth,  
He swore, on all earth, that the place of his  
Was the best, for no liquor like Notting-  
ham ale.

Ye bishops, and deacons, priests, curates and  
vicars, [it is true,

When once you have tasted, you'll own  
That Nottingham ale is the best of all liquors,  
And who understands the good creature like  
you! [paper,

It expels every vapour, saves pen, ink and  
And when you're dispos'd in your pulpits  
to rail, [without notes,

It will open your throats, you may preach  
When inspir'd by a bumper of Nottingham  
ale.

Ye doctors, who more execution have done,  
With bolus, and potion, and powder, and  
pill, [with gun,

Than hangman with halter, than soldier  
Than miser with famine, or lawyer with  
quill; [malt liquor,

To dispatch us the quicker, you forbid us  
Till our bodies consume, and our faces  
look pale; [diseases,

But mind them who pleases, what cures all  
Is a comforting dose of Nottingham ale.

Ye poets, who talk of your Helicon brook,  
Fam'd nectar of Gods, and the juice of  
the vine,

Who think none can write, but those who  
invoke

The friendly assistance of one of the nine;  
Here liquor surpasses the streams of Parnassus,  
Wine, nectar, and muses, on which gods  
regale; [poet,

Experience will show it, nought lightens a  
Like a quantum sufficit of Nottingham ale.

Ye lovers, who talk of fire, flame, darts, and  
daggers, [heart,

With Nottingham ale, ply your mistress's  
The lass that once tastes it, will drink till  
she staggers,

And all your past sorrows and sufferings re-  
ward;

You may turn her, and twist her, and do as  
you list, Sir,

Engage her but briskly, you're sure to prevail;  
Fill the glass often, there's nothing can soften  
The heart of a woman, like Nottingham ale.

Nottingham ale, boys, Nottingham ale,  
No liquor on earth is like Nottingham ale.

*A very elegant Mausoleum is erected in Chis-  
wick Church-Yard to the Memory of that  
extraordinary Genius, the late Mr. WIL-  
LIAM HOGARTH, one Front of which  
has the following Epitaph.*

**F**AREWEL great painter of mankind,  
Who reach'd the noblest point of art;  
Whose pictur'd morals charm the mind,  
And thro' the eye correct the heart.

If thou hast genius, reader, stay,  
If nature touch thee drop a tear;  
If neither move thee, turn away,  
For Hogarth's honour'd dust lies here.

### Some Account of Dr. SOLANDER and Mr. BANKS. *With an engraved HEAD of the latter.*

In our last Magazine, we gave an elegant  
engraved head of Dr. Solander; but as,  
speaking of that gentleman, we could not  
omit the frequent mention of Mr. Banks's  
name, we purposely delayed giving any ac-  
count of him till the present month. The  
lives of these two gentlemen have been  
closely connected, that their characters  
could not easily be drawn distinct from each  
other.

The lives of studious men, seldom diver-  
sified by novelty or action, do not often  
afford many materials for biography. Se-  
parated from the rest of mankind, and bound-  
ed by the circle of domestic ease, they are  
generally known to the world by their opi-  
nions or discoveries only. This observation  
is, in a great measure, applicable to the pre-  
sent; for Mr. Banks and his learned  
1772.

associate have made their lives the object of  
public attention by but one incident only,  
which, indeed, is important, but has been  
lost to the public, because no authentic ac-  
count has yet been given of it. It will not  
therefore be expected, that we are going to  
write the history of lives, which have but  
lately begun to be remarkable, and which  
promise the prosecution of such objects, as  
will at length acquire fame to themselves,  
and real advantages to the world.

Dr. Solander is a native of Sweden, and is  
now about forty years of age. He studied  
botany in the school of the learned Linnæus,  
and is one of those numerous pupils, whom  
that celebrated professor sent forth into the  
world, to extend the field of natural history,  
and to enrich the botanical science with the  
treasures of foreign countries. With these  
view,

views, we believe, he arrived in England, and soon attracted the notice of Lord Bute, who (we speak this without any reference to his lordship's political conduct) has constantly evinced his readiness to patronize *strangers* of real merit, whether these *strangers* were *Englishmen* or Swedes. The doctor was employed for some time by his lordship in the execution of several ingenious plans; and afterwards, by his interest, obtained an office in the British Museum, which, we believe, is more honourable than lucrative.

It was in the course of this connection he became acquainted with Mr. Banks, and a congeniality in temper and studies made the union agreeable and sincere. Mr. Banks is a young gentleman of Lincolnshire, where he has an estate of considerable extent. He has been very assiduous in the study of botany; for, though he is now only in the 27th year of his age, he has performed a voyage to the coast of Labrador in North America, to examine the natural productions of that extensive country; and another round the world. From these various sources of knowledge, he has acquired the most ample advantages.

We do not certainly know who projected the voyage round the world, but it was certainly patronized by his majesty. Accordingly, Dr. Solander, Mr. Banks, Mr. Green,\* &c. set sail in the Endeavour frigate, and the hopes of the learned were roused by the discoveries they were expected to make. As an authentic history of that voyage will be given to the public in due time, they will then be able to judge how far these expectations were well founded. Besides the facts already in the possession of the public, there are many other circumstances, which serve to convince us, that the account of this voyage will be satisfactory to the public; and, as their discoveries were not confined to George's land alone, but extended to several other unknown islands, we have reason to believe, that geography and natural history, in all its branches, will be enlarged by them.

After the return of these gentlemen to England, they were introduced to his majesty by Sir John Pringle. The king received them with every mark of respect and favour, and expressed great satisfaction in the recital of their voyage. They presented his majesty with many exotic curiosities. Among these were several species of plants, till that time unknown in Europe, which were planted in the royal gardens at Richmond and Kew, and seem to agree well with the climate. In this collection was a new species of hemp, which is judged to be much more strong and durable than any other known to us. As the seed of it will grow best in a dry light soil, some hopes were

entertained of naturalizing it to our soil, and rendering it very useful to our navigation and agriculture. They presented also to his majesty a coronet, which was given them by an American chief on the coast of Chili. It was made of gold, and set around with many variegated feathers. And one of the gentlemen presented her majesty with some beautiful birds from the South-Sea islands, which are of a bright green colour, elegantly spotted with yellow and brown, and have red beaks and feet. They are about the size of a dove.

The success of this voyage was so grateful to his majesty, that he projected a second expedition, to be performed by the same gentleman; and Lord Sandwich, to his honour, interested himself so deeply in the business, that every necessary preparation for it was got ready in a short time. His majesty's private bounty to Mr. Banks had enabled that gentleman to engage Mr. Zoffany for the expedition; and the bounty of parliament was extended very liberally to Dr. Lind, to induce him to join his services with those of the rest. Thus every thing was settled, apparently, to the satisfaction of all parties, when Mr. Banks went to examine the ship (the Resolution) that was to carry them, and found her deficient in every respect.

The public are already acquainted with the naked inventions, which were used to give birth to this pitiful trick; that it was planned by the miserable pride of a naval officer, who was unluckily connected with the business, but whose advice was not judged necessary to carry it into execution; and that, in the true spirit of a mean mind, he afterwards endeavoured to conceal his real design by the most frivolous and quibbling evasions. The ship, however, was at length tried, and found inadequate to the dangers of even a very short voyage; and Mr. Banks, after some altercation, scorning the gratification even so important an expedition would afford him, except on the free and independent terms of a gentleman, relinquished it entirely.

Thus was a scheme of the most useful and extensive nature overturned by the force of private pique; but the unfeigned attachment, which the gentlemen of the navy board, the treasury board, and several members of the houses of parliament, have manifested to this expedition, gives us reason to hope, that it may be renewed the next year; and that what was destroyed by private prejudice, will flourish and be supported by private generosity.

In the mean time, Mr. Banks and Dr. Solander, at their own private expence, have set off for Iceland, to prosecute new discoveries in the science of botany.

T H

## THE MONTHLY CHRONOLOGER.

MONDAY, June 29.

**A**T the final close of the poll for an alderman of Queenhithe ward, the numbers stood as follow:

For Frederick Bull, Esq. 83  
Walter Rawlinson, Esq. 53

Majority for Mr. Sheriff Bull 30  
Whereupon he was declared duly elected. But a scrutiny was demanded in favour of Mr. Rawlinson.

WEDNESDAY, July 1.

At the final close of the poll this afternoon, at Guildhall, for sheriffs of this city and county of Middlesex, the numbers stood as follow:

For Mr. Ald. Oliver 1589  
Watkin Lewes, Esq. 1327  
Mr. Ald. Plumbe 762

The business being over, Capt. Allen addressed the livery in a speech, congratulating them on the choice they had made, and expressing his satisfaction at the harmony which prevailed among those gentlemen who had before stood forth in the cause of liberty; and his hopes that it would continue, as unity in them could be the only means of securing the rights and liberties of the people.

THURSDAY, 2.

Was held a court of lieutenancy for the city of London at Guildhall, when the following officers, having been guilty of wilful disobedience of the orders of that court made the 13th day of February last, their commissions were all superseded, *nemine contradicente*, viz. Sir William Stephenson, Knt. Colonel of the Red Regiment.

In the Blue regiment.—Major Thomas Mitchell; Captain John Skinner; Captain John Seaber.

In the Orange regiment.—Major William Miller; Captain Samuel Freeman; Captain Wide Holton.

In the Red regiment.—Major Osmond Cooke; Captain William Dunsford; Captain Henry Williams.

In the Green regiment.—Major Jeremiah Rawlinson; Captain William Killingworth; Captain Samuel Clarke.

FRIDAY 3.

The right hon. the lord mayor, accompanied by the sheriffs, &c. came upon the steps at Guildhall, in order to make a declaration of the new-elected Sheriffs; but Capt. Allen came forward, and requested the lordship to grant a common-hall previous to the business of the day, which his lordship absolutely refused, and an altercation ensued, which terminated in the breaking-up of the court.

MONDAY 6.

This day the old act of parliament takes place, whereby all bohea and green teas cleared out of the India warehouse, are subject, and must pay 1 s. a pound more than the present duty or excise they now pay.

In consequence of the unwearied applications of the cabinet makers, the treasury board have at length given orders for the seizure of a large quantity of contraband goods, lately imported under the sanction of the Venetian resident; and several officers of the customs, attended by some cabinet-makers, accordingly went and seized in the houses of Messrs. Walle and Reilly in Sherrard-street, Soho, several hundreds of chairs and sofas, near a ton of curled hair, a large quantity of brass nails, a great number of marble tables, some very rich slab frames, carved and gilt, silk, lace, tapestry, &c. The whole of which was immediately conveyed to the king's warehouses at the Custom-house. Although the quantity of these goods is amazingly great, yet they are said to be not above one fourth of the beforementioned importation, consigned to Baron Berlendii, the Venetian resident. The above-mentioned tapestry was said by Mr. Reilly to belong to his royal highness the duke of Gloucester, and he insisted that the seizing officer had nothing to do with it. The officer deliberately replied, "His royal highness is a very good man; but you need not be under any apprehension for its safety, for I will lock it up very carefully in his brother's warehouse."

SATURDAY 11.

The Venetian ambassador has made a formal demand of the goods imported under his auspices, and since seized by a special order of the treasury board. But his excellency was peremptorily told, that, as his Britannick majesty would countenance no infringements of the Venetian laws in his minister at Venice, so would he not suffer the minister of that republic to violate with impunity the laws of Great Britain. And also, that his majesty meant this resolution to extend to *all* his servants, in every foreign court, and to the ministers of *every* power now or hereafter resident *here*.

SUNDAY 12.

Dr. Solander and Mr. Banks set out for Gravesend, to embark on board the ship St. Laurence for Iceland.

Capt. Cooke, Mr. Forster, translator of Bougainville's voyage, and son, with a number of other learned gentlemen, have actually set sail, in order to make new discoveries in the South seas. Capt. Cooke was the gentleman, in whose ship Mr. Banks and Dr. Solander sailed round the world.

B b b 2

TUESDAY

## TUESDAY 14.

The conservating jury for the county of Surry went up the river in the lord mayor's barge, when, after examining sundry incroachments, destroying some illegal fishing nets, and other business, they dined together on board the barge near Twickenham park; after which the duchess dowager of Newcastle, and some other ladies of quality, came to the waterside to hear several pieces of music performed by the band on board the barge; and her grace ordered her butler to accommodate the gentlemen of the jury with Champagne and Burgundy. When they were upon departing, they were agreeably surprised by seeing a boat near the barge with their royal highnesses the Bishop of Osnaburgh, Prince William Henry, and the Princess Royal, with their attendants, who staid some time, then accompanied the barge to Kew, in which time several loyal toasts were drank, &c. which gave great satisfaction to their royal highnesses, &c. who asking for the foreman of the jury, which was that day Mr. Holcombe, of Maze-pond, they gave him a purse with five guineas, to dispose of as he thought proper.

## THURSDAY 16.

The purser of the Speaker, Capt. Jackson, came to the East India-house with the news of the above ship being safe arrived off the Isle of Wight from China; and some time after, the pursers of the Asia, Capt. Preston, of the Crutenden, Capt. Baker; the Thames, Clark; and the Calcutta, Thompson, all from China, brought an account that the above ships are arrived off Portsmouth.

The Colebrooke, Morris, from London, and the Clive, Allen, from ditto, both East-Indiamen, are arrived at Bengal.

A motion was made before the barons of the Exchequer in Serjeant's-inn hall, on the behalf of the assignees of Mess. Neale, James, Fordyce, and Downe, for leave to pay into the Bank 30,000 l. the amount of the extents on Fordyce's estates, as a security for the crown till the legality of the extents are determined, which was accordingly granted, and the extents are to be withdrawn.

## SATURDAY 18.

This morning about four o'clock, the purser of the Pacific, East-Indiaman Capt. Barkley, came to the India-house, with the news of the above ship being safe arrived in the Downs, where she remains.

## TUESDAY 21.

There was no court of alderman at Guildhall, the court having been adjourned in the morning, the better to enable the lord mayor to finish the scrutiny for an alderman of Queenhithe ward, which was finished at five in the afternoon, when the numbers being,

For Mr. Sheriff Bull	-	53
Mr. Rawlinson	-	47

Mr. Bull was declared alderman of the ward by a majority of six.

The speech of Frederick Bull, Esq; on his election.

*Gentlemen of the ward,*

'I return you my sincere thanks for this distinguishing mark of your confidence and esteem.

Permit me, gentlemen, to assure you that I never will depart from those principles which I am persuaded induced you to elect me to this honourable and important office and that I will, tho' at the hazard of my life, dare to defend and support our laws, our liberties, and our ancient, most excellent, once happy, but now bleeding constitution.

'Gentlemen, suffer me to express to you my concern, that the state of my health, and the time of my life, will not allow me to serve you equal to my wishes; but believe me when I say the utmost services I can render to this ward, to this city, to this country, shall not cease till the last moment of my life.'

Just before the wardmote was adjourned Mr. Bull said,

*Gentlemen*

'I desire to take this opportunity to declare my entire satisfaction with the conduct of the lord mayor on this occasion. Through the whole of this business his lordship has acted with much candour and impartiality. I therefore now return my thanks for the trouble his lordship has taken, and the justice he had rendered.'

The following advertisement appeared in the St. James's Chronicle this evening.

"Wanted immediately, fifteen hundred or two thousand pounds, by a person not worth a groat, who having neither houses, land, annuities, or publick funds, can offer no other security, than that of simple bond bearing simple interest, and engaging the repayment of the sum borrowed, in five, six or seven years, as may be agreed upon by the parties.

Whoever this may suit (for it is hoped it will suit somebody) by directing a line for A. Z. in Rochester, shall be immediately replied to, or waited on, as may appear necessary."

## MARRIAGES.

June 28. Christopher Ayton, Esq. to Miss Amelia Archer. --- 29. John Cotton, Esq. to Miss Aston. --- 30. John Boynton, Esq. to Miss Isabella Johnson. --- Sampson Crapp, Esq. to Miss Bethia Symons. --- Mr. Gable, of the Sun-Fire Office to Miss Atterbury. --- Mr. Wilson, attorney to Miss Morton. --- Mr. Edmonds, master of the Somerset coffee-house, in the Strand, to Mrs. Mary Lawrence. --- Mr. Charles Bale, apothecary, to Miss Pike. --- July 1. Mr. Bodly, gold and silver laceman, to Miss Hulme.

Hulme—Mr. Hennel, corn-factor, to Miss Carter—2. Mr. Matthew Jenour, senior, printer, to Miss Eleanor Lawrence—Mr. Inglis, apothecary, to Miss Sophia Barrat—Mr. James Harris, seal-engraver, to Miss Mortimer—Mr. Demant, grocer, to Miss Castle—Capt. Ralph Metcalfe, to Miss Lydia Loughhead—William Green, Esq; to Miss Elizabeth Radford—The Rev. John Ward Allen, rector of Ridley, in Kent, to Miss Thompson—Timothy Butt, Esq; to Mrs. Elizabeth Bickham—William Perkins, Esq; to Miss Isabella Rowland—Mr. Meicks, physician to Portsmouth garrison, to Miss Lind—Edward Lucas, Esq; deputy warden of his Majesty's mint office, to Miss Latham—Mr. Butler, warehousman, to Miss Sparke—3. Mr. Franco, jun. Jew-merchant, to Miss Aguilar, daughter of the baron—9. The Earl of Tyrconnel, to Lady Frances Manners—10. William Green, Esq; to Miss Sarah Radford—at Paris, Mr. Joshua Lara, to Miss Sarah Ximenes—13. John Ingram, Esq; to Miss Felton—John Revett, Esq; to Miss Chapman—Col. Burgoyne, of the 9th regiment of foot, to Miss Johnstone—Thomas Peake, Esq; to Miss Mothwold—16. Lord Polwarth, to Lady Amabell Grey—William Horton, Esq; to Miss Salley Wheatly—Paul George Eters, Esq; to Miss Debonnaire—Avery, Esq; to Miss Maria Scott—The Rev. Mr. Waters, of Sevenoaks, in Kent, to Miss Oliphant—at Philadelphia, the Hon. Richard Penn, Esq; governor of that province, to Miss Polly Masters—Wm. Byre, Esq; to Miss Austin—Col. Caruthers, to Miss Elizabeth Whelpdale—The Rev. Mr. Crofts, of Trinity College, Cambridge, to Miss Strudwich—21. The Rev. Colston Carr, vicar of Feltham, Middlesex, to Miss Black—Thomas Webb, Esq; to Miss May—22. William Horton, Esq; to Miss Salley Wheatley—The Rev. Hugh Lewis, M. A. of East Grimstead, to Miss Mildred Deane—The Rev. Mr. Shepherd, fellow of Corpus Christi College, Oxford, to Miss Ratham—Cha. Hare, Esq; to Miss Spence—24. Hanes Sloane, Esq; to Miss Ful-

## DEATHS.

26. **D**R. HERMAN HEINEKEN, physician to the city of London, lying-in-hospital—29. Thomas Smith, Esq;—John Goddard, Esq;—Jenkinson, Esq;—Sir Francis Knollys, Bart.—The Rev. Ralph Freeman, D. D.—Miss Butler—July 1. John Mackrell, Esq;—Daniel Mackrell, Esq; formerly a Turkey-merchant at Newington-Butts, in one house, and one day, Mrs. Elizabeth West, aged 79, and Mrs. Ann West, aged 72, maiden ladies—2. Robert Burges, Esq;—James Burges, Esq; president of the Royal Society—George Manners, Esq;—Mr. Daniel West-India merchant.—Richard

Chiswell, Esq;—Joseph Watkins, Esq;—6. Mr. Corp, under Sheriff of the county of Somerset—Miss Elliot—Philip Sharpe, Esq;—Daniel Bradley, Esq;—Mrs. Hoare—Sir John Peyton, bart.—7. Moses Dias Fernandes, Esq; a Jew merchant—The Hon. Mrs. Annabella Erskine—James Webster, Esq;—Counsellor Eustick—Capt. Marsh—The lady of the Rev. Dr. Thomas, dean of Westminster—John Bell, Esq;—9. John Masham, Esq;—James Clerk, Esq;—10. Annabella, widow of the late James Mac Cullock, Esq;—William Langley, Esq; a Russian merchant—Stanford Wolferston, Esq;—John Wilder, Esq;—John Roberts, Esq;—Robert Maynard, Esq;—James Wilkinson, Esq;—14. David Price, Esq;—Richard Dalton, Esq;—Robert Freeman, Esq;—Mrs. Halford—Joseph Creswicke, Esq;—Edward Popham, Esq;—19. Henry Richardson, Esq;—Mr. Prior of the East-India house—The Hon. Mrs. Weld—William Haynes, Esq;—20. Richard Robinson, Esq;—Robert Roper, Esq;—At St. Jago de la Vega, Jamaica, the Hon. William Wynter, Esq; one of his Majesty's council—22. Carew Phillips, Esq;—Sittwell, Esq; barrister—Thomas Plunkennett, Esq;—23. John Russel, Esq;—Arthur Delamere, Esq;—George Malcomb, Esq;—The Rev. Mr. Henry Jacobs, a dissenting minister—Stucley Bayntun, Esq;—The Rev. John Pearce, D. D.—The wife of Col. Pigot—24. Mr. Joshua Carr, cloth-merchant.

## B—NK—TS.

**A**BRAMHAM Favenc, of Brown's Lane, Spitalfields, Weaver.  
John Johnson, of Tipton in Staffordshire, Scythe-Smith.  
James Van, otherwise Vanweddingham, of New Round-Court in the Strand, Jeweller.  
Brook Samson, of London, Merchant.  
Thomas Lindoe and William Back, of Norwich, Worsted Weavers and Partners.  
James Farquharson, of Birmingham, Chymist and Refiner.  
Samuel Wintle, of Upton upon Severn in Worcestershire, Fellmonger.  
Thomas Frost, of Hoxton Market Place, Taylor.  
Joseph Law, of Brown's Lane, in the Parish of Christ-Church, in Middlesex, Silk Throwster.  
Charles Buck, of Wainfleet All Saints, in Lincolnshire, Mercer, Draper, and Grocer.  
William Drew, of Middle-Row, Holborn, Book-seller.  
William Turner, William Jackson, and Francis Miles, of Clerkenwell-Green, Tire-Smiths and Copartners.  
Francis Hurdd, of Birmingham, Factor.  
The Personal Estate of Mess. Simson, Baird and Company, Merchants, in Glasgow, is sequestered.  
The Personal Estate of Mess. Gibson and Balfour, Merchants, in Edinburgh, is sequestered.  
Matthew Galpin, of the Parish of St. Giles without Cripplegate, London, Grocer.  
William Jones, of Bridges Street, in the Parish of St. Paul, Covent-Garden, Middlesex, Hofer and Hatter.  
William Brown, of the City of Bristol, Merchant.  
Simon Hobbs, of the City of London, Warehouseman.  
James Buller, of Birmingham, Warwickshire, Factor.  
John Wade, of Hoxton, in the Parish of St. Leonard, Shoreditch, Middlesex, Brewer.

John

John Barrett and John Griffin, of the Parish of All-hallows, London, Traders and Copartners.

John Maddocks, of London, Broker.

George Menhall, late of Nunington, Yorkshire, Mariner.

William Jolly, of Crutched Friars, London, Merchant.

Edward Davies and John Cartwright, of London, Merchants and Copartners.

Edward Beazley, of St. Mary, Magdalen, Bermondsey, Wool Dealer.

James Hallows and Edward Barker, of Goldsmith-Street, London, Weavers and Copartners.

Joseph Cotterell the elder, and Joseph Cotterell the younger, of Walsall in Staffordshire, Mercers, Drapers, Buckle makers, and Copartners.

Joseph Poole, of St. Mary Magdalen, Bermondsey, Surry, Worsted-maker.

Thomas William Jolly, of Crutched Friars, London, Merchant.

John Seaber, of Birch Lane, London, Taylor.

George Parrott, of St. Paul, Covent Garden, Money Scrivener.

Thomas Westbrook, John Sharp, and Joseph Sharp, of Stafford, Jewellers, Toy-men, and Copartners.

Armadauke Teafdale, of Tavistock-Street, St. Paul's, Covent Garden, Warehouseman.

John Reynolds, of Upper Thames-Street, London, Oilman.

William Caff, of Gutter-Lane, London, Goldsmith.

John Uffington, of Lothbury, London, Warehouseman.

Francis Tilly, of St. James, Westminster, Jeweller.

Mark Loadman, of Lamb's Conduit Street, St. Andrews, Holborn, Stone Mason and Builder.

John Griffiths, of London-Street, London, Woollen Draper.

Francis Pierrepont, late of Villier's-Street, York-Buildings, now of Chelsea, Merchant.

John Downing, of St. John, Southwark, Sallmaker.

William Smith, of Manchester, Grocer.

John Dearman, of Philpot Lane, London, Factor.

#### AMERICA.

*Extract from the Newport Mercury, Rhode Island, June 15.*

**L**AST Tuesday night the schooner Gaspee was burnt near Pawtuxet; all the particulars yet come to our knowledge are expressed in the governor's proclamation below. By the Hon. Joseph Wanton, Esq. governor, captain-general, and commander in chief of and over the English colony of Rhode Island, and Providence plantations in New England in America.

#### A PROCLAMATION.

"Whereas on Tuesday the 9th instant, in the night, a number of people unknown boarded his majesty's armed schooner the Gaspee, as she lay a-ground on a point of land called Nanquid, a little to the southward of Pawtuxet, in the colony aforesaid; who dangerously wounded lieutenant William Dudington the commander, and by force took him with all his people, put them into boats, and landed them near Pawtuxet, and afterwards set fire to the said Schooner, whereby she was entirely destroyed:

"I have therefore thought fit, by and with the advice of such of his majesty's council as could be seasonably convened, to issue this proclamation strictly charging and commanding all his majesty's officers within the said colony, both civil and military, to

exert themselves with the utmost vigilance to discover and apprehend the persons guilty of the aforesaid atrocious crime, that they may be brought to condign punishment; and I do hereby offer a reward of 100 pounds sterling money of Great Britain, to any person or persons who shall discover the perpetrators of the said villainy, to be paid immediately upon the conviction of any one or more of them: and the several sheriffs in the said colony are hereby required, forthwith, to cause this proclamation to be posted up in the most publick places, in each of the towns in their respective counties.

"Given under my hand and seal at arm at Newport, this 12th day of June, in the twelfth year of the reign of his most sacred majesty George the Third, by the grace of God king of Great-Britain, and so forth, Anno Dom. One thousand seven hundred and seventy-two. By his honour's command.

Henry Ward, Sec.

J. WANTON

"God save the KING."

#### EAST-INDIA.

*Extract of a letter from Petersburg, June 23*

**A**N authentic relation of a very extraordinary event is just published here to the following purport:

"An adventurer, calling himself Maurice Augustus Alardor, Baron Bengersky or Beniorsky, an Hungarian by birth, who had formerly served in the imperial and royal armies, after deserting therefrom, engaged in that of the king of Prussia, which he quitted in the same manner, to enter among the confederates of Poland. He was made prisoner by our troops at the beginning of the year 1769, and conducted, with many other prisoners, to Casan. He found means to escape from that city, and had the assistance to come to Petersburg, where he committed so many knavish tricks and outrages that the police secured his person, and banished him to Kamschatka.

"His boldness increasing with his guilt, he there enleagued with other criminals banished like himself, amongst whom were Gurioff and Barbarikin, who had been transported to Kamschatka for state-crimes. They formed, and executed, the project of killing the Waywode or governor of the country, of seizing on the government chest, and setting themselves at liberty. To succeed in the last part of the plot, they secured for mariners by promises, by threats, and deceit. They told them they were going to explore the seas of Kamschatka, in order to make discoveries, by order of the court. In length, having made themselves masters of the Russian frigate the St. Peter, which, luckily for them, happened to be then on that coast, they embarked therein to the number of 100 persons, with the design to reach the coast

1772.

of America, and probably California, which they had room to think was not far from Kamchatka; but contrary winds and storms obliged them to abandon that project.

"Having now reached the 50th degree of N. latitude, they made a provision of water and other necessaries, and undertook to steer towards Acapulca; but contrary winds prevented them again, and they turned towards the Phillipine islands, where they hoped to enter the port of Manilla. But instead of keeping that track, they got on the Marianas, afterwards to Tonsaves Bugo, from whence the Nawgifaki, Oulima, and Fortuna, from whence they took the route of Macao, and safely arrived there. They departed in the month of May, 1771, from Kamchatka, situate in 63 degrees of N. latitude, and 176 of longitude. Having sailed 128 degrees of N. longitude and 57 of latitude, it was the month of September, in the same year, when they arrived at China. The English company, established there, sent the news of it to London.

"The appearance of these strangers in China occasioned the greatest astonishment there. The Hungarian adventurer, on his arrival, assumed the name we have already mentioned, and the titles of antient colonel in the service of Austria and marshal of the confederacy of Poland. To these usurped titles, he added the account, that the Russians had made him prisoner in Poland, and carried him to Casan, from whence, he said, he got to Kamchatka, and from thence to China. Notwithstanding their report and their most plausible protestations, the officers of the company, it seems, did not give credit to it, but seemed to think that it was a pretence, to cover a secret and hardy expedition, which the Russians had undertaken in those vast regions, to discover a passage to the East, sought by other powers.

"This adventure hath certainly been attended with more success than all the attempts heretofore made by the most skilful navigators. It is, doubtless, a remarkable event in the history of navigation, that the conspiracy of criminals should occasion the discovery of a passage in remote seas, which all nations have been unacquainted with for a series of ages."

## FOREIGN AFFAIRS.

## DENMARK.

*Copenhagen, June 16.*

"The grievances of the sailors, set forth in the petition, which they presented to the king on the 6th, having been examined into, and found groundless, their demands were refused, and they were told they were obliged by the ancient regulations, or by the laws of the country. They were also told, that the king was pleased to forgive them for this

time the step they had taken, but warned them never to do the like again, on pain of being condemned as rebels to work at the fortification for life, without hope of pardon. This declaration had the desired effect; and they have deputed two of their comrades to return thanks to the king for having forgiven their imprudent conduct.

*Extract of a Letter from Copenhagen, June 23.*

"The ministry here are not a little puzzled to scrape together 70,000 dollars (in English money about 11,000*l*.) which sum they thought to have divided amongst themselves. This sum was the amount in value of Dr. Struensee's estate and effects, but the king of Prussia having opportunely taken this physician under his protection, by appointing him one of his royal professors in mathematics, his majesty gave him orders to make out a full and just account of his effects, &c. in Denmark, and to lay before him an exact specification to the minutest farthing, which having been done, it was immediately sent by his majesty's orders to the Danish ministry, and a demand for the same was instantly made in his majesty the king of Prussia's name. For the king insisted that his new subject, Dr. Struensee, having not been found guilty of lese majesty, had not incurred a forfeiture either of his estate in land, or of his effects, and that consequently he was justly and legally intitled to a full restitution of both the one and the other. This thundering memorial the doctor presented himself in person to the Danish ministry on the 20th of June, but we have not yet learned what answer, if any, was given to it: the doctor, however, thought it prudent not to make too long a residence at Copenhagen, for he set out from this city a few hours after he had delivered his memorial, and is gone to Lubeck on another commission of a more secret nature."

## GERMANY.

*Extract of a Letter from the Hague, July 14.*

"They write from Hanover, that the hereditary princess of Brunswick has been at Goerde, accompanied contrary to expectation by the hereditary prince her husband, which is looked upon as a convincing proof that a perfect harmony subsists between these two illustrious personages. They staid four days with Queen Carolina Matilda of Denmark, who was overjoyed to see her sister. It is since reported that the queen may possibly soon make a tour to Brunswick."

## RUSSIA.

*Extract of a Letter from Warsaw, June 17.*

"Prince Shackowsky is arrived from the Russian army, with advice that a suspension of arms was concluded the 30th of May at Giurgewo

Giurgewo between the Russians and the Turks, the principal articles of which are as follow:

1. All hostilities and military operations shall cease between the Russian and Ottoman troops.

2. The Russian troops who are in the neighbourhood of Giurgewo, and upon the left shore of the Danube, and the Turkish troops which are posted over-against that town, on the right shore of the Danube, shall observe the suspension of arms from the day of its being signed, and the other territories in Europe and in Asia from the time of their receiving advice of it.

3. The two armies shall continue in the same situation they are in at present during the suspension of arms. The Danube shall be the boundaries of the two armies. No new fortresses shall be erected on either side, and the places which were demolished towards the end of the last campaign shall not be repaired.

4. The Ottoman Porte agrees, that from the place where the congress is held, a courier be dispatched by Constantinople to the Archipelago, to let the Russian commander by sea and land, know that the suspension of arms is agreed upon; that he may concert proper measures with the Turkish commander, to stop all warlike operations in those parts.

5. This suspension of arms is to extend over all Crimea and the Black sea, so that no Turkish armed vessel shall be permitted to enter the Danube or the Niester; neither shall any Turkish vessel appear in any of the ports of the Crimea, unless forced in there by distress; but all the vessels at present in the Danube are allowed the free navigation of that river. If, notwithstanding all these precautions, any dispute should arise between the inhabitants of each side the river, the commissaries are to settle matters between them.

6. The Ottoman Porte engages not to fortify the fortresses of Oczakow and Kibun during the suspension of arms, nor send troops or build magazines there; but the

Porte is left at liberty to keep up the troops they have there at present and to provide for their inhabitants, and if any vessels laden with provision for those places should by any misfortune be thrown upon the coast of Besarabia or Crimea, all possible assistance shall be given them that they be not hindered from prosecuting their voyage.

7. When any Russian ships, laden with provisions for Crimea or the Danube, shall be driven by any misfortune into any of the Turkish ports either in Europe or Asia, every necessary assistance shall be given them.

8. In Kuban and Georgia, and wherever there are any troops, all warlike operations shall cease as soon as they receive advice of the suspension of arms. All fortresses and places are to remain in the hands of those in whose possession they are when the account of the suspension of arms arrives; and with respect to those districts where lines of separation are to be made, every thing will in consequence of this suspension of arms be settled amicably.

9. This suspension of arms is to continue in force in Moldavia, Valachia, Besarabia, Crimea, the Kuban, and in all the provinces and territories of the two parties; and likewise on the other side of, and in the Black Sea, without mentioning any certain time till those who are empowered to negotiate the peace are assembled, who will open the congress immediately, and be at liberty to lengthen or shorten this suspension as they shall think most to the advantage of the two powers; but in case a peace should not take place then the suspension of arms in Georgia, Mingreli, and the neighbouring countries shall continue in force till the 1st of October next, on account of the great distance of those places. And for the rest, that no advantage shall be taken from this suspension of arms to increase their conquests on either side.

10. The places in Moldavia or Valachia where the congress is to be held, shall be appointed within eight days after the chiefs of both armies shall have ratified this convention.

#### NOTES to our CORRESPONDENTS.

*WE* would with pleasure have gratified A. B. C. by inserting his N. B. but some objections occurred to it on our part, at the same time that there was no probability of purpose being answered, by a hint dropped, where the proper person were not likely to find it. A person, who subscribes himself J. Bradley, jun. and dates from Portsmouth, was good enough to send us some verses for the last month, desiring they might besigned Orestes, who's verses were pilfered from the ingenious Mr. Woty: if this Bradley is a real name, literature demands, that so dishonest a scheme to acquire reputation should be exposed to all who know him.

Want of room has occasioned some favours to be reserved for another month, which we intended for this number.

Analogy is received.